HINTS

TO THE

PUBLIC; AND THE LEGISLATURE,

ON THE

NATURE AND EFFECT

OF

Evangelical Preaching.

BY A BARRISTER.

PART THE SECOND.

THIRD EDITION.

"What remedies are fit for this disease—whether the fault be in the LAWS, or in the MEN—whether the cure be a work of time and patience, or of zeal and diligence, or whether any new expedient can be found to secure the ship from that storm which the swelling of two contrary tides seems to threaten—IS WHOLLY LEFT TO YOUR ADVICE."

LORD CHANCELLOR NOTTINGHAM'S *Address to both Houses.*

London:

PRINTED FOR JOHNSON ST. PAUL'S CHURCH YARD:
H. D. SYMONDS, PATERNOSTER ROW: HATCHARD,
PICCADILLY: AND W. REED, BELL-YARD,
TEMPLE-BAR.

1808.

Printed by W. Clowes,
Northumberland court, Strand.

HINTS,

&c.

Part II.

RELIGION, and the doctrines which religion inculcates, as they tend to form the character and to cast the manners of the great mass of the commonwealth, must ever be matter of anxious inquiry to us all. As the public instruction of individuals is meant to regulate their private conduct, it must influence them more or less, according to its efficacy, in all the relations, and concerns, and pursuits of civil life. Pregnant as it is, therefore, with practical consequences of such extensive importance, and embracing, as it does, the moral government of the community, it becomes mat-

ter of cautious delegation, even by the Supreme authority itself. But when this most momentous of all concerns,—this most sacred of all subjects,—is tampered with by any order of persons, who mistake the impulse of vanity for the influence of grace, and have nothing but their ignorance to plead in excuse for their presumption,—when this is the case,—and it is by far too much so—the affair is serious indeed.

The pastoral office, is an office of deep and lasting responsibility. It has much to regulate—much to restrain—much to fulfil. Even the wisest will enter upon it with diffidence, and the most upright will engage in it with caution. But the interested fanatic, and illiterate enthusiast, have no such distrust—no such hesitation. Where others pause with terror, they will leap blindfold. This is greatly to be deplored, but thus it is, that "fools rush in, where angels fear to tread." Goaded by zeal, and guided by self-conceit, they are neither deterred by the magnitude, nor dismayed by the importance of the station they assume.

But the community have a common interest

in the investigation of the principles which are thus disseminated, and the doctrines which are thus taught; because they have a common stake in the practical consequences which arise out of them. It becomes us, therefore, to dissect them with attention, that we may at least be able to estimate their tendency, and thence to calculate on the probable effect of their circulation. This it behoves us to do. There is nothing in it that leads to oppression or intolerance. It has no tendency that way. Precaution is not persecution. It does not purvey to evil, but provides against it.

To this subject I have already devoted a portion of that leisure left me by my professional avocations; and I shall devote more of that leisure to it hereafter. I have by no means done with it. It requires to be brought out fully, and to be placed, in all its bearings, under the public observation. Let this NEW PRIESTHOOD pass along in triumphal procession, and let them gather the ignorant and deluded vulgar at their heels. But do not let them expect that the whole community are to stand in

mute admiration;—do not let them expect that all the thinking and reflective part of the British public are to be the muzzled and hoodwinked spectators of the scene.

I was prepared to expect all the low and senseless ribaldry which this sect of *Gospel* ministers have poured forth. I knew that with them abuse would supply the place of argument, and that foul-mouthed calumny would be substituted for serious investigation. These illogical and unruly Saints, have shewn how much easier it is to revile than to refute. But, as I have already said, "These pious pontiffs never condescend to prove their assertions. They deal out their condemnation with the air of persons who can neither deceive nor be deceived. It is curious to observe the tone of authority with which they send forth their excommunications into the commonwealth of literature. They never condescend to produce any evidence to testify that their invectives are not wholly without foundation: they are so accustomed to make *their own* the measure of every other man's *faith*, and they meet with such

entire acquiescence in the circle of their own followers, that they seem to claim a prescriptive right to libel all who hold an opinion opposite to their own. These *evangelical* DISSENTERS exercise, as by charter, a right to differ from others in matters of *faith*, and to abuse and vilify all that *differ from them* *." They have fully and to the letter, exemplified what I affirmed, that—" they place their own interpretations of the scripture doctrines on the same level of authority with the scripture itself—and whoever does not subscribe to them, must expect a plentiful sprinkling of abuse from the shower-bath of Calvinism; the terms of infidel, heathen, socinian, deist, atheist, with all the abusive epithets, which their evangelical spleen can furnish, will be vented against him. For this order of believers do not seem to conceive the rules of Christian candour or of common justice to be binding upon them. They never think it necessary to produce evidence to substantiate their charges. With them, assertion supplies the place of authority; for it is with their libels, as with their doctrines, they con-

* Vide "Hints, &c." p. 122.

sider *proof* as destroying the very essence of *faith* *."

If, instead of defaming me, they had defended themselves, they would have employed the weapons of their spiritual warfare to much better purpose. I can assure these mortified Priests that I have a very cool contempt for their abuse; but I would caution them in future, not to shew so much of the cloven foot as is visible in those periodical publications of which they are the ostensible conductors. Thinking men will compare their affected candour and canting humility in the pulpit, with that malignant venom and dictatorial pride which they discover from the press, whenever their opinions are controverted, or their doctrines attacked. Argument may remove prejudice, and reason may rectify error; to their influence my mind will always be open, and by them, my judgment will always be reformed. But the evangelical host resort to no such modes of conviction. Their weapons of controversy are of a different temper. We may lament this evil, but we cannot cure it; for so long as

* "Hints," p. 124.

a difference of doctrine or opinion exists, scurrility will ever be the refuge of fanatics, and calumny the resource of fools *.

From this class of writers much of argument or information was not to be expected. Reason with them is neither much cultivated, nor much cared for. It is considered as no better than a vapour, that would bedim rather than enlighten, that empyrean of faith in which they profess to live and move. Their contempt of morality is moreover so extreme, that their vulgar vocabulary, ample as it is, can scarcely furnish them with epithets sufficiently abusive for its advocate.—One should

* Mr. BURDER when he reviews "the Hints," in the Evangelical Magazine, and Mr. CLAYTON in the *Eclectic*, give a specimen of criticism which unfolds, and that not a little, the character and temper of their sect. They justify the sound and shrewd observation once made by an eloquent lawyer, that "in the mind of man there is no more instigating temptation to the most remorseless oppression, than the rancour and malice of irritated pride and wounded vanity." THESE GENTLEMEN ARE THEIR OWN REVIEWERS—this is as it should be! But when public defaulters become the auditors of their own accounts, we may predict that the balance will always turn out to be greatly *in their favour*.

have thought that they would have manifested somewhat of the Christian virtue of mildness, if it were only out of compliment —not to their adversary—but to themselves and their cause. But it seems they have no desire to be respected even for this solitary virtue. One can get from them neither pleasure nor profit. All claim to *merit* is so utterly discarded from their humble pretensions, that they really seem to be vain of their ill-deserving.

But they are not without apology. The truth is they deal out their praise with such lavish profusion towards each other, that they have none to bestow, even in Christian charity, out of the pale of their own communion. It is matter of regret certainly, that an article so pleasing in the distribution, should be thus circumscribed; but perhaps they are sensible that beyond this limit it would be of no value; it is this, probably, that induces them to confine it to that circle in which alone it can be of any estimation.

Notwithstanding the assumed humility and affected self-abasement of these modern apos-

tles, they resent, as we may perceive, with sufficient asperity, every resistance to their claim of spiritual pre-eminence, and display an arrogance of resentment against whoever would abate any thing of their infallibility in matters of faith. Fancying themselves the regenerated favourites of heaven, they value themselves, of course, upon this exclusive distinction. They alone are the *serious* Christians —all the world beside, contains only a motley mixture of the infidel and the ungodly. They are the elect of the flock, and graze in green pastures;—the rest are lost sheep, black with the rot of their original corruption, and outcasts from the fold of faith.—Lifted up as they are in their vision of vanity to the highest heaven, they look down with affected pity on the creatures of this world. They fancy themselves taught, as by special favour, from above, and by a very natural progress, in which their fanaticism panders to their pride, they soon come to consider all human knowledge as beneath their attainment. Human reason, compared with the light that floats round their holy temples, becomes in their estimation, no

better than a carnal varnish which throws its delusive glare over the unsightly picture of human depravity.

There is one great disadvantage to which the opponents of this NEW SPIRITUAL POWER are exposed.—Its members having assumed and appropriated to themselves the exclusive title of gospel preachers and evangelical ministers, whoever attempts to reprobate or expose the falsehood and evil tendency of their doctrines, is instantly denounced as an enemy to the GOSPEL, and one who cannot bear the system of EVANGELICAL truth; thus they roundly insist upon, and take for granted, the very fact you deny; which is, that their doctrines are neither derived from the one, or consistent with the other;—and they forthwith proceed to revile you as a reprobate and an unbeliever.

This was exactly the sophistry employed by the JESUITS;—they assumed to be exclusively the followers of JESUS; and when, at length, their doctrines were drawn into discussion, and their proceedings excited alarm, they then did, as their imitators do in the present day, they pleaded their *title*, without proving it, and pro-

ceeded to argue down their opponents with such logic as the following :—The Jesuits are the disciples of Jesus: whosoever opposes the disciples of Jesus, opposes Jesus; the enemies of the Jesuits, therefore, are the enemies of Christ and his Gospel.—The multitude, who did not perceive the fallacy that lurked in the *premises*, thought the *conclusion* irresistible. But *experience* at length discovered to them, that this argument was unsound, and their senses by degrees reversed the error of their understanding. The power of the Jesuits declined—and their imposing *title*, grew at last into a proverbial epithet, expressive of all that is equivocating, and all that is base.

I have perused Dr. Hawker's Letter * with becoming attention. He expresses,—rather awkardly to be sure,—his sense of "the honour I have conferred upon him," and "the obligations I have laid him under"—declares his resolution to strap the pamphlet over his shoulder, and like Job in days of yore, "to bind it as a crown to him;" and then, in a pleasing tone of self-applause informs me, that

* A Letter to a Barrister, in answer, &c.

did I but know what *he knows*, and enjoy what *he enjoys*, I should follow the footsteps of those who have returned from the promised land, "laden with the richest clusters of grapes, and figs, and pomegranates."—This is really a tempting description! I almost wonder that any should have *returned* at all from a spot so productive—I suspect all was not right, and I greatly fear that were I to follow the *new* gospel guides, instead of the *old*, that I should have occasion to call to mind the admonition which warns us to beware how we attempt to gather GRAPES of THORNS, or FIGS of THISTLES.

So much for the doctor's compliments and good wishes. I shall advert next to his answers and his arguments.

He has totally omitted to explain on what ground it is he vindicates his public declaration that "he SHALL NOT RECOMMEND HUMAN STRENGTH TO EXERT ITSELF IN ACTS OF MORAL VIRTUE TOWARDS ITS OWN SALVATION."—Besides, there is here a contradiction from which the Doctor will find it difficult to extricate himself. How can he admit the existence of

human strength, as he here does, and yet abstain from *recommending its exertion*, or how can this human strength be made to consist with that *utter helplessness*, for which he elsewhere so strenuously contends.

He has not attempted to prove that—"MAN IS WHOLLY INCAPABLE OF DOING ANY THING TOWARDS HIS OWN REFORMATION,"—which he was bound to do, in order to justify his abstaining from all exhortation to that effect. He has not attempted to reconcile his doctrine to the PARABLES which distinctly contradict it. Neither has he shewn the utility of preaching to such helpless machines as he describes mankind to be;—nor explained on what principle either himself, or his evangelical brethren, receive their maintenance at the hands of those to whose change from bad to good, they can contribute nothing.—All this the doctor passes by in silence.

He has adduced no authority from the gospel to warrant his declaring that the salvation of mankind is NOT SUSPENDED ON THE PERFORMANCE OF THEIR MORAL DUTIES—that the gospel has NEITHER IFS NOR BUTS, NEI-

THER TERMS NOR CONDITIONS.—He has shrunk from the examination of every passage of scripture which was produced in opposition to this doctrine, of all others the most delusive and the most dangerous.

He has produced no testimony from the gospel to confirm the assurance given by him to the multitude, that the grace of God "RISES HIGHER AND HIGHER IN PROPORTION AS THE MISERABLE OBJECTS OF SIN AND INIQUITY SINK LOWER AND LOWER."

It behoved him to shew—which he has wholly omitted—in what manner a COVENANT can exist WITHOUT TERMS OR CONDITIONS.—The very supposition is absurd; and a man must either think very superficially, or not think at all, that on a subject requiring the deepest consideration, can advance positions so childish and contradictory.

He has not in any manner referred to the gospel to support his doctrine, that PARDON, MERCY, and PEACE, are UNCONDITIONALLY bestowed by virtue of an *everlasting covenant* which cannot be FRUSTRATED BY HUMAN FOLLY, and which MAN CANNOT BY ANY AFTER-ACT DE-

STROY. If this doctrine of an *everlasting* UNCONDITIONAL *covenant* really exists in the gospel, it could surely not be difficult to point it out. But this divine offers the difficulty itself, as an excuse for evading it. "It would be the work (says he) of a distinct treatise, and not the subject of a letter." The doctor's admirers may be satisfied with this kind of *reasoning*;—it is in *their* way;—it is a dexterous mode of getting rid of the objector, without replying to the objection. But he leaves me to *make myself* informed on this subject. Really this mode of defence is admirable. He advances a doctrine as fundamentally true, which has, in fact, no foundation at all, and when called upon to support it, he throws the *onus probandi* on its opponent.

Such is the doctor's mode of *answering*. It is, no doubt, very satisfactory, to himself,—and to his brethren,—who always fancy that they maintain an opinion, as long as they refuse to give it up. But it is not so satisfactory to those who think that his answer should have contained a *reply* to the objections urged

against his assertions, instead of a *repetition* of them.

But it is vain to inquire from, or contend with, this class of INSTRUCTORS. You can never get a plain answer to a plain question. Ask them in the midst of their harangue, to explain any difficulty that arises out of their doctrines, and they lead you into the wilderness of mystery, lose themselves and you in a maze of texts without connection, and terms without meaning; and after all—like dancers in a minuet—they end where they began.

The doctor is somewhat wrathful against Dr. BLAIR, whose *moral* discourses I had presumed to contrast with the *evangelical* effusions of Mr. TOPLADY; and he *modestly* "ventures to believe, that there are many who appreciate very highly the elegance of Dr. Blair as a writer, who have a *sovereign contempt* for his principles as a DIVINE."—He is compelled, however reluctantly, to allow that Dr. Blair did enforce and inculcate the MORAL precepts of the gospel; but he endeavours to defend him against the sad evil of so doing, by suggesting that the

doctor could not have recommended them as of any value in themselves, or have urged the practical observance of them as having any essential concern with their future salvation. "I would hazard an opinion, (says he) that where he is most earnest in enforcing the practice of *morality*, his design was to enforce it as so many evidences that a work of grace is wrought in the heart. He meant it as the *effect*, not the cause of godliness."—And by this very *luminous* and *sensible* comment, we are hereafter to illustrate and *explain away* the *morality* of Dr. Blair!!!

Perhaps at some future time, the doctor himself (or his Eclectic reviewers,) will condescend to explain what he means that the reader should understand, when he is told that Dr. Blair meant to enforce the practice of morality "as the effect, not the cause of godliness."—What is godliness, but the practical fulfilment of those moral duties of religion, which God himself hath enjoined?—What legitimate or intelligible distinction, then can be taken between godliness and morality?—If it is important that these anti-moralists should

be admired, it is at least as important that they should be understood *.

* As the new divines aspire to all kinds of glory, they do not hesitate privately "to snatch a grace" from every class of writers. Doctor Hawker *prays in aid* of Mr. BURKE, and his letter to the Duke of Bedford, on the affair of his pension from the Crown, is compelled to contribute a portion of its eloquence; although, stripped as it is of its connection, it makes but a very sorry figure in its new alliance.

Mr. Burke thus begins his letter to the noble Duke,

"My Lord,

"I could hardly flatter myself with the hope that so early in the season I should have to *acknowledge obligations* to the Duke of Bedford and to the Earl of Lauderdale. These noble persons have *lost no time in conferring upon me that sort of honour*, which it is alone within their competence, and which it is certainly *most congenial to their nature and their manners to bestow.*"

Dr. Hawker commences his letter to me, thus:

"Sir,

"I know not to whom I have to make my *acknowledgments* for *that sort of honour conferred upon me* in the pamphlet entitled "Hints, &c." But to whomsoever this tribute is due, I certainly would *lose no time* in expressing a proper sense of the *obligations* you have laid me under, and of giving the answer which is so imperiously demanded from me."

And speaking of his former opponents, the doctor adds, —"They poured forth a full heaped measure of censures upon me, and in a way *best suited to their mind and manners to bestow.*"

Mr. Burke's letter proceeds thus:—

"To be ill spoken of, in whatever language they speak,

The doctor talks a great deal about the *new birth*, but he evades, as usual, any expla-

by the zealots of the new sect in philosophy and politics, of which these noble persons think so charitably, and of which others think so justly, *to me, is no matter of uneasiness* or surprise. To have incurred *the displeasure* of the Duke of Orleans or the Duke of Bedford, *to fall under the censure* of Citizen Brissot, or of his friend the Earl of Lauderdale, *I ought to consider as proofs not the least satisfactory*, that I have produced some part of the effect I proposed by my endeavours."

The doctor, adopting the same strain, says,

"You deceive yourself, sir, if you fancy that any thing contained in your pamphlet, hath provoked my *displeasure*.—

—"And for the poor and feeble hand I bear in the honourable service of a preacher of these divine truths, *the abuse* of such a thing as me, *I ought to consider as a matter not a little satisfactory.* (p. 2, 3.)

"I have to thank the Bedford's and the Lauderdale's, (says Mr. Burke) for having so faithfully and so fully acquitted towards me whatever arrear of debt was left undischarged by the PRIESTLEY's *and the* PAINE's."—

—"The PORTER's *and the* POLWHELE's, (says the doctor) with the whole hue and cry of anti-jacobinical and anti-Christian reviewers, long since run me down and run over me. And sir, they would have told you, had you consulted their labours, that as far as the abuse of the tongue and the pen could go, *they had anticipated your labours*."—(p. 3.)

"At every step of my progress in life, (says Mr. Burke) (for in every step I was traversed and *opposed*) and at every *turnpike* I met, I was obliged to shew my passport."—(p. 398.)—I am alone, I have none to *meet my enemies in the gate*."—(p. 417.)

nation of what is meant by it. He finds an apology however, for this omission; it is a cu-

The doctor has been it seems, exposed to similar hostility.

"*At every step I have made* in those divine parts of the Gospel, *I have met with opposition* from men who do not believe it, and from men who never can believe it."—(p. 21.) And he views the opposition he thus met with at *every turnpike*, in exactly the same *metaphoric light*.

"I consider this however, (says he) but as a *toll* which all the faithful labourers in the Gospel are *obliged to pay*, when they *speak with their enemies in the gate*." (p. 2.)

"Loose *libels*, (says the philosopher of Beaconsfield) ought to be passed by in *silence* and *contempt*. By me they have been so always. I knew that as long as I remained in public, I should *live down the calumnies* of malice, and the judgments of ignorance." (p. 378.)

The philosopher has the good fortune to have this doctrine confirmed by the preacher.

"*Libels*, (says he) of every kind, in my esteem, are best treated by *silence*. And libels which come from anonymous authors, certainly can have no higher pretensions, than to *contempt*. The *general tenor of a man's life*, is the truest refutation of all such *calumny*." (p. 4.)

"*Had his grace condescended to inquire*, (says the correspondent of the Noble Duke) *concerning the person* whom he has not thought it below him to reproach, he might have found that in the whole course of my life, I have never &c. (p. 298.)

"Allow me, sir, (says my evangelical correspondent) to add, *had you condescended to have made inquiry concerning the person*, whose *character* and writings you *make so free* with, before that you sent forth into the world your judg-

rious one, but as it was probably the best he could offer, it becomes matter of courtesy to

ment and sentence for execution upon both, you might have found cause to have stopped the warrant."

" It is not my way, (says Mr. Burke) to refuse *a full and heaped measure* of justice to the aids which I receive." (p. 387.)

" They poured, (says the vicar) a *full heaped measure* of censure upon me." (p. 3.)

" When I say I have not received more than I deserve, (says the celebrated politician) is *this the language I hold to majesty? No, far, very far from it.* (p. 381.)

" Is this appeal to an honourable reputation, (says the popular preacher) *foreign to the modesty becoming me?* Is it in any degree departing from my own principles of the fallen state of man? *Far, very far from it.* (p. 5.)

" I challenge the Duke of Bedford as a juror, (says the orator) to pass upon the value of my services." (p. 379.)

Not so the doctor. He does not " decline the jurisdiction" of his censor. " The jurors of my conduct, (says he) he himself shall impannel." (p. 4.)

" In private life, (says Mr. Burke) I have not at all the honour of acquaintance with the noble duke. *But I ought to presume—and it costs me nothing to do so*—that he abundantly deserves the esteem and love of all who live with him. (p. 406.)—If I should happen to trespass a little, which I trust I shall not, let it always be supposed that a *confusion of characters* may produce mistakes, that in the *masquerades* of the grand carnival of our age, whimsical adventures happen. Odd things are said, and pass off." (p. 379.)

" *I ought to take for granted,* (says the doctor) for it certainly *puts me to no expence so to do,* that you really are what you profess to be, a man learned in the law.

accept it. "*I shall not stay to inquire* (says he) at this time, *in what*, according to the

For such I suppose the title of Barrister is intended to imply. But yet methinks a Barrister unacquainted with the laws of the land, is somewhat novel. And yet I correct myself, it is *an age of masquerade;* few among the *pantomimical characters* around us *are in reality* what they appear to be." (p. 29.)

The class of writers to which the doctor belongs, must be *inconsistent with themselves,* to be *consistent with each other.* This sufficiently reconciles his first assertion, "that he takes it for granted that the Barrister is learned in the law," with the contradiction which immediately follows, that he thinks him "unacquainted with the laws of the land." Here is certainly an accidental want of coincidence. But, as Burke truly says of this whimsical age—"*Odd things are said, and pass off.*"

Besides the doctor makes another concession,—which like the former, *puts him to no expence,* as he borrows it from the same writer—the concession of *fallibility.*

"If I happened, (says Mr. Burke) to be *now and then in the wrong (as who is not)* like all other men, &c." (p. 378.)

"*Though now and then,* (says the doctor) no doubt *in the wrong, (for who is there that is not)* &c. (p. 47.)

It is something to have obtained from an *evangelical* antagonist a confession that he may be *now and then in the wrong.* Who knows but that in the end such persons may be brought to believe that others may be in the right. It would, to be sure, be a strange innovation on their present creed. But who can say what a *revolution of opinion* the study of Mr. BURKE may produce. He is a most convincing and powerful writer. He once *reformed the* JACOBINS;

analogy of scripture, this NEW BIRTH consists." But the doctor is one of those powerful adversaries that contends as successfully without the aid of reason or argument, as if he were ever so well seconded. The most acute logician could not manage inatters more triumphantly. "Let this new birth (says he) *be what it may*, the very admission of the thing itself, THROWS TO THE GROUND all your high-flown notions of the competency of *morality*, to the full correction of the minds and manners of the people †." What *close* and *cogent* reasoning is here!! Talk of LOCKE and LEIBNITZ, why the VICAR OF CHARLES beats them hollow!!

Since this renowned champion of methodism *will not stay to inquire* in what this NEW BIRTH consists, I will devote a page or two to supply the omission occasioned by his *want of leisure*. I do this the more readily because the delusive jargon that is abroad on this subject gives it a

and it is not impossible that he may one day *enlighten the* SAINTS. He has given *sight to the blind* in the one instance, let us hope that he may do it in the other.

† p. 23.

strong claim on the attention of considerate and reflective minds.

Let us examine this doctrine as it comes from the pulpit of the modern expositors. The *Reverend Mr. Cooper* gives us the following as the *defective* advice of one who entertains *false conceptions* on this subject.—"Let the *evil propensities* be weakened and *subdued*. Let the *inherent good dispositions* be strengthened and encouraged. Let the noxious weeds, the tares and thorns be cleared away, and the seeds of virtue, *thus freed from every impediment which can obstruct their growth*, will naturally vegetate and thrive." And he then asks—"But is this a remedy adapted to the disease*?" —If it is not, I would ask, what is? This we are not told. But we are told that this remedy "does not reach the extent of the disorder; the corruption is total, total must be the change." Now any one would suppose, that if all *evil propensities were sub-*

* Sermons chiefly designed to elucidate some of the leading doctrines of the Gospel. By the Rev. Edward Cooper, Rector of Hamstall Ridware, in the County of Stafford, Chaplain of the Right Hon. the Earl of Courtown, &c.

dued, the change for the better would be as *total* as it is ever likely to be in any man or woman on this side the grave. But the reverend doctrinist proceeds thus :—"If *that which is born of the flesh, be flesh*, must not *every child* of Adam BE BORN AGAIN, OR FOR EVER EXCLUDED FROM THE MANSIONS OF THE BLESSED? Is not this the express assertion of our Lord? Except a man be *born again*, he cannot see the kingdom of God.—"

Thus it is that these teachers quote half-texts, and garble the scriptures for the sake of supporting their own particular doctrines. All the disciples of the *new birth*, as it is called, quote this half-text, and their ignorant hearers rest content with repeating it one after another, without once adverting to its genuine meaning, which is as plain and intelligible as any moral truth contained in the Gospel. Our Saviour himself, explains his meaning explicitly. When,—taking his words in their *literal* sense,—NICODEMUS proceeds to inquire how a man can be born again when he is old? and, whether he can enter a *second* time into his mother's womb and

be born? Jesus answered him thus—"Verily, I say unto you, unless a man be born of *water* and of *the spirit*, he cannot enter into the kingdom of God."—The true sense of which is obviously this—Except a man be initiated into my religion by *baptism*, (which *at that time* was always *preceded by a confession of faith*) and unless he manifest his sincere reception of it, by leading that upright and *spiritual* life which it enjoins, *he cannot enter the kingdom of Heaven*, or be a partaker of that happiness which it belongs to me to confer on those who believe in my name and keep my sayings.—

But this doctrine of the new birth, in the hands of these evangelical methodists, is calculated to sink the weak but well-meaning mind to the depths of despair; and to perplex the feelings and alarm the fears of their hearers, till they are driven, as too many of them are, from the MEETING, to the MAD-HOUSE. One of the evangelical brethren, in a sermon on this subject, thus addresses one whom he supposes to be inquiring of him respecting the nature and necessity of a new birth.

"Do you say, 'Nay, but I *do no harm to any man:* I *am honest and just in all my dealings*: I do not curse, or take the Lord's name in vain: I do not prophane the Lord's day: I am no drunkard: I do not slander my neighbour, *nor live in wilful sin.*' If this be so, it were much to be wished that all men went as far as you do. But you *must go farther yet*, or *you cannot be saved:* STILL YOU MUST BE BORN AGAIN. Do you add, 'I do go farther yet; for I *not only do no harm, but do all the good I can.*' I doubt that fact; I fear you have had a thousand opportunities of doing good, which you have suffered to pass by unimproved, and for which therefore you are accountable to God. But *if you had improved them all, if you really had done all the good you possibly could to all men,* yet *this does not at all alter the case:* STILL YOU MUST BE BORN AGAIN. Without this, nothing will do any good to your poor, sinful, polluted soul. 'Nay, but I constantly attend all the ordinances of God: I keep to my church and sacrament.' It is well you do. But *all this will not keep you from hell,* EXCEPT YOU BE

BORN AGAIN. Go to church twice a day, go to the Lord's table every week, say ever so many prayers in private, read ever so many good books, YOU STILL MUST BE BORN AGAIN: *none of these things will stand in the place of the new birth: no nor any thing under heaven*.*"

We here see what the simple truths of Christianity, become in the mouth of a fanatic.

In another part of this discourse, we have the following passage.—" What danger, say they, can a *woman* be in, that is so *harmless* and so *virtuous*? What fear is there that so *honest a man*, one of so *strict morality*, should miss of Heaven? Especially if *over and above all this*, they constantly attend on church and sacrament. *One of these* will ask, with all assurance, 'What, shall I not do as well as my neighbours?' Yes, as well as your UNHOLY neighbours; as well as your neighbours *that die in* their sins. For you will ALL DROP INTO THE PIT TOGETHER, INTO THE NETHER-

* "The New Birth, a Sermon on John iii. 7. Printed by G. Paramore, and sold at the Chapel, City Road, and at the Methodist Preaching-Houses in Town and Country. 1794."

MOST HELL. YOU WILL ALL LIE TOGETHER IN THE LAKE OF FIRE, *the lake of fire burning with brimstone.*"

Here those who practise virtue, and the strictest moral duties of the gospel of God, are placed on the same level with the *unholy*; and this presumptuous enthusiast consigns both to eternal torment with as little concern, and allots them their portion of fire and brimstone, with as much confidence, as if the empire of THE LAKE were exclusively his own.

But is it not dreadful that the gospel of a wise, and just, and beneficent Creator should be thus perverted and prophaned? Is it not deplorable that such ignorant impostors should daily multiply their deluded victims, and set the scriptures and common sense at defiance?!!

The true meaning of being "born again," in the sense in which our Saviour uses the phrase, implies nothing more or less in plain terms, than this:—to repent; to lead for the future a religious life, instead of a life of disobedience; to believe the holy scriptures, and to pray for grace and assistance, to persevere

in our obedience to the end. All this any man of common sense, might explain in a few words. But these foolish fanatics, instead of enforcing the necessity of a moral and holy life, teach their deluded hearers that virtue and morality is just worth nothing; but that the "new birth," which they preach up as a something quite distinct from it, is *all in all*. So that they go on in their sin waiting for a "new birth," or a miraculous and sudden conversion, which they relate to happen in the most absurd cases and situations. There is an account, amongst many others equally absurd, of an old washerwoman having *a new birth*, while busy at the tub. The following account of it, is extracted from the Methodist Magazine for 1798, p. 273.—"The *Lord* ASTONISHED *Sarah Roberts* with his mercy, by *setting her at liberty, while employed* in the necessary business of *washing* for her family. For even *while her hands* were engaged in the world, her heart was given unto the Lord. She *now* found all the ways of religion to be ways of pleasantness, and all its paths peace. She *received a clear witness* that God, for

Christ's sake, had *blotted out all her sins*, and *received her into his family.*"

Could the scoffer or the infidel more effectually laugh at religion, than by forging such a ridiculous "Tale of a Tub" as these methodistic mountebanks have here recorded, as a miraculous manifestation of mercy. A washerwoman has *all her sins blotted out*, in the twinkling of an eye, and while reeking with suds, is received in the family "of the Redeemer's kingdom!!!"

Surely this is a most abominable profanation of all that is serious!—a most monstrous burlesque of all that is sacred! Yet such, according to the evangelists of methodism, is the new birth!!!

The air of positive infallibility with which these new gospel Oracles deliver their *word*, is not the least prominent feature of their character. The most solemn injunctions, the most sacred commands of God and his gospel, seem to be treated with no respect or reverence, whenever they stand in the way of *their* doctrine. They do not even deign to refer to them, but

pass by their authority, with apparently as much indifference as though they did not exist. In order that I may be better understood, and that I may not be considered as dealing in general assertion, I will thus exemplify it.

The leading design of John the Baptist, the immediate herald of the Messiah, was evidently this:—To prepare the minds of men for the reception of that pure system of moral truth which the Saviour, by divine authority, was speedily to inculcate; and of those sublime doctrines of a resurrection and a future judgment which, as powerful motives to the practice of holiness, he was soon to reveal.—

"And he came into all the country about Jordan, preaching the baptism of REPENTANCE FOR the remission of sins.—"

Here *repentance* is made,—what in the language of legal accuracy is termed—a *condition precedent*; that is, it must be *previously* manifested, in order to procure the remission of sins; it is made the express condition, upon

the performance of which the promised pardon is granted.—I wish the reader to remark this, as it is presently to be compared with the doctrine opposed to it.

When the Baptist thus exhorted his hearers to amendment of life, he seems to have soared above their comprehension. The change of a CEREMONIAL for a MORAL dispensation, was a change which they did not conceive to be an improvement at all intelligible. They had been always accustomed to consider themselves as already in such complete possession of all that was essential in religious truth; and their *faith* in the efficacy of their own rites, and creeds, and ceremonies, and their whole train of SUBSTITUTIONS for MORAL DUTY, was so entire, and in their opinion was such a *saving faith*, that they could not at all interpret any language that seemed to dispute their value, or deny their importance.

"And the people asked him, saying, *What shall we do, then*!"

The prophet's reply, and the spiritual instruction which it contained, is as simple as it is rational, and as impressive as it is simple.

He did not lay before them any doctrinal points of faith.—He did not tender any mysterious creed for their subscription—No.

"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

And we cannot fail to remark, that each separate class of inquirers were enjoined to avoid those peculiar errors, not of *faith*, but of PRACTICE, to which they were respectively most exposed, and most addicted.

"Then came also PUBLICANS to be baptized, and said unto him, Master, *what shall* WE *do*?"

"And he said unto *them*, Exact no more than that which is appointed you."

"And the SOLDIERS likewise demanded of him, saying, *And what shall* WE *do*? And he said unto *them*, Do violence to no man, neither accuse any falsely; and be content with your wages."

Thus it was that this MORAL preacher explained and enforced the duty of repentance, and thus it was that he prepared the way for

that greatest and best of teachers, who in language the most awful, thus confirmed the exhortation of the prophet;—"I tell you, EXCEPT ye repent, ye shall all likewise perish."

Repentance is here, in language equally solemn and equally plain, made the CONDITION *precedent* of salvation;—for *except* repentance is manifested in the moral reformation of the heart and life, it is declared that their salvation was precluded, and they would assuredly perish.

Now let us turn our attention to one of the popular leaders, and learn the evangelical doctrine as laid before the multitude to be received as the *truth*. What sums up and completes his finished view of the Gospel, is the super-addition, we are told, of this striking peculiarity, that

"—It is ALTOGETHER UNCONDITIONAL ON the *part of God*, and requires no previous QUALIFICATION OR WORTH *on the part of man*. Indeed," (it is added) "the highly favoured objects of such rich bounty as is shewn in the gospel, being all along considered as *without*

strength, and dead in trespasses and sins, and having the sentence of death in themselves, that they should not trust in themselves, but in him who raiseth the dead, it would be a contradiction in terms to suppose that characters so described should be capable of doing any thing to help, or bringing any thing to *recommend them*, to the divine favour *"—

All that this worthy doctor proves by the introduction of a passage from an epistle of Paul, is that he does not understand the meaning of it. These Calvinistic evangelists so split and divide, and so mis-interpret and mis-apply, the epistles penned by the great apostle of the Gentiles, that they make him strive *against* the gospel, as effectually as he ever struggled *for it*. He becomes in the hands of these sectaries, an instrument of destroying the moral fabric of that religion which he once laboured so strenuously and so successfully to establish.

The conclusion that follows the premises, "that no previous qualification or worth on the

* Dr. Hawker's "Prop against all Despair," preface, p. 5.

part *of man is necessary*, is most clearly, this: —that this life is not a state of preparation for another; since all *previous qualification* or *worth* is declared to be unnecessary as a ground of acceptance hereafter. Thus what has ever been considered by all rational Christians, as the true view of the Gospel, is here discarded, and all the duties which the necessity of such a preparation render compulsory, fall to the ground.—A libertine, therefore, gets rid of the gospel thus far.

But still such a man, with some principles of conscience still lingering on his mind, might be disposed to believe that he ought to make some exertion towards improving his principles, reforming his habits, and restraining his passions. But the logic of the new evangelists will convince him that it is a contradiction in terms even to SUPPOSE himself CAPABLE OF DOING ANY THING to help, or BRINGING ANY THING to RECOMMEND HIMSELF TO THE DIVINE FAVOUR. Thus his conscience is set completely at rest on that score, and being assured that all attempts to reform himself is fruitless—that it is about

as profitable an employment, as cyphering on the sand—he easily gives credit to a doctrine so favourable to the indulgence of propensities which he has no desire to conquer, and therefore, like a true philosopher, takes no unnecessary pains.

But after all this, there may be moments when gleams of moral light will pass over his mind, and he may be induced to believe that religion could never be revealed without containing such evidences of its truth and of the divine mission of its founder, as upon examination would demand and even extort, his *faith* in it, and pursuing this train of reflection, it might lead him to this inference—that he was placed here in a state of trial, and that according as his deeds were good and evil in this life, so in exact proportion would be his reward or punishment in the life to come.—Having, I say, a serious *faith* in this great doctrine, he would collect from it the duty and the necessity of REPENTANCE, and might be alarmed, by the force of a natural and sincere conviction at the danger of deferring his endeavours to regain

that favour promised to the returning prodigal, and that pardon, extended to every penitent offender.

The conscience of the libertine would be relieved from a considerable source of disquietude and remorse, if his evangelical tutor could dismiss from him the conviction that faith and repentance—which consist in abstaining from all forbidden indulgences, that these—were not the conditions of obtaining salvation, for if once convinced of that, he might then continue to enjoy the one without forfeiting his hopes of the other.—If then, he would become a willing convert to this conviction,—if this doctrine would be of all others the most congenial to his wishes, and the most consolatory to his fears, the new evangelical preacher has a gospel exactly suited to his case.

—"Even REPENTANCE and FAITH, (says Dr. Hawker) those most essential qualifications of the mind, for the participation and enjoyment of the blessings of the gospel, (and which all real disciples of the Lord Jesus cannot but possess) are *never* SUPPOSED as a CON-

DITION *which the* SINNER *performs to entitle him to mercy*, but merely as evidences that he is brought and has obtained mercy. *They* CANNOT *be the* CONDITIONS of obtaining salvation *"—.

The former authorities on this subject, I had quoted from the gospel according to St. Luke; that gospel most positively and most solemnly declares the *repentance* of sinners to be the *condition* on which, *alone*, salvation can be obtained. But the doctors of the new divinity DENY THIS, they tell us distinctly IT CANNOT BE.—For the future, the gospel according to CALVIN, must be received as the truth.—Sinners will certainly prefer it as the more comfortable of the two, beyond all comparison.—To them, the OLD EVANGELISTS offer nothing that can at all come into competition with the *precious faith* instilled into them by their NEW RIVALS.

What is *faith*? Is it not a conviction produced in the mind by adequate testimony? Let us then put this plain question,—Is the

* Dr. Hawker's "Prop, &c." preface, p. 6.

concurrent testimony of the four evangelists who have faithfully recorded the doctrines of our Saviour, and the miracles by which he attested his divine mission—is this sufficient to produce in any rational mind a correspondent faith in the gospel? I apprehend that none but an infidel will answer, No.—What then must the multitude think, if they think at all, when they find so popular a preacher as Dr. Hawker—who must be supposed to have devoted the leisure of a long life in searching the scriptures—put so striking and so impressive a declaration as the following, deliberately upon record:—"I could as easily create a world, as create either FAITH *or* REPENTANCE in my own heart *." Surely this is a most monstrous confession.—What! is not the Christian religion a REVEALED religion, and have we not the most miraculous attestation of its truth?—Is then the evidence of Him who died "that he might BEAR WITNESS to the truth," is his evidence so feeble and inconclusive, that a veteran preacher of the gospel shall pub-

* Dr. Hawker's "Prop, &c."

licly affirm that he could as easily create a world, as produce in himself the *faith* it demands, or practice the *repentance* it requires.

How can Dr. Hawker,—how can any man—express himself so rashly on a subject of such importance?! How can any preacher, that has once deliberately penned such a confession, how can he ever reprobate an atheist, or rebuke the unbeliever?!—If the divine testimony of revelation is of itself, after full investigation, insufficient to produce conviction in his own mind, how can he ever object to the sceptic that he is guilty of *wilful* disbelief?—How, after this, can he ever urge the deist to embrace the gospel, as containing such adequate proof of its authenticity, as will justify his faith in it?! How can this evangelical preacher declaim on the necessity of seriously searching into the truth of revelation, for the purpose either of producing or confirming our belief of it, when he has already pronounced it to be just as possible to arrive at conviction as to create a world?!!!

What becomes all this time of the evidences of Christianity? Are the miracles to be de-

nied, or is their force deemed inconclusive? Is all the proof, internal and external, coincident and collateral, which the gospel carries with it, to be rejected as inadequate? Is then the life, and death, and resurrection of the Saviour not authentic? Is the veracity of the apostles doubtful, or does their testimony go for nothing?

Really these ministers of the new church are a most extraordinary class of teachers!!!

But this Calvinistic evangelist tells us, by way of accounting for the utter impossibility of producing in himself either faith or repentance, that—"both are of divine origin, and like the light, and the rain, and the dew of heaven, which tarrieth not for man, neither waiteth for the sons of men, are from above, and come down from the Father of light, from whom alone cometh every good and perfect gift *."

Here the reverend divine runs into the old error of his sect, that of quoting a text of scripture which has no relation whatever to

* "Prop to Despair," preface, p. 6.

the doctrine which he pretends to establish by it. That from the Father of light cometh every good and perfect gift, we well know; but we know equally well, that the best and most perfect gift is that REASON which he has bestowed upon us for the purpose of distinguishing truth from falsehood, and right from wrong; and to that reason, thus imparted to us his gospel is so fully manifested, and its truth so abundantly revealed, that the man who deems it insufficient to create *faith* in his mind, "neither would he believe though one rose from the dead."

It is a most remarkable circumstance, by the way, that this new order of evangelists should be perpetually exhorting the multitude to have *faith* in *their* doctrines, which are confessedly full of mystery, while they at the same time represent it to be just as impossible for a man to create a world, as to beget a faith in the *gospel of God*, in which there is nothing unintelligible, and which all who read may understand. According to them it requires a miracle, to enable us to have faith in the religion of Christ which has the fullest

and most complete evidence, and yet we are to have faith, on pain of damnation, in the doctrines of Calvin which have no evidence at all!!!

Weak and timid minds are overawed by the authoritative tone in which these teachers of *humility* deliver themselves. Thus the reverend doctor modestly assures us, that this *his* view of the gospel is *certainly* THE ONLY *true view of it*; and when he lays down the doctrine immediately afterwards, which I formerly remarked upon, that " the rich tide of mercy flows continually without ebbing, that it is not enough to say, that it washes on the shore of the undeserving, but it reaches to the ground of the ill-deserving, not barely to those who have done *nothing* to merit *mercy*, but to those who have done *every thing* to merit *punishment*. That it rises above high-water mark, overflows *all bounds*, and overtops the *tallest mountains* of corruption."—He does not fail to subjoin that " this is *undoubtedly* the state of the case with reference to the gospel."

Dr. Hawker then, it seems, cannot be mistaken. He that cannot mistake, is infallible.

Dr. Hawker, therefore, is infallible.—This reasoning is conclusive.

The view which this new spiritual Regency take of a subject, they forthwith declare to be the view which the *gospel* takes of it. Thus "the *gospel*, (says the unerring doctor) considers *all men*, universally speaking, as lost, and all equally INCAPABLE of putting forth *an* HELPING HAND toward the attainment of their own salvation *." But surely it would be but fair in these instances, to forewarn us, that it is the CALVINISTIC, not the CHRISTIAN gospel that thus considers mankind. That no such view of human nature is manifested in the latter, must be obvious to every man that ever read attentively the TEN COMMANDMENTS.

According to that gospel which hath hitherto been the pillar of the Christian world, we are taught that whosoever endeavours to the best of his ability to reform his manners and amend his life, will find pardon and acceptance. That "when the wicked man turneth away from the wickedness which he hath committed,

* "Prop, &c." preface, p. 1.

and doeth that which is lawful and right, he shall save his soul alive." This gracious declaration the old moral divines of our church, have placed in the front of its liturgy. When the doctor himself announces this from the desk, as he must do, at the very commencement of the service, does it never strike him as utterly repugnant to the doctrine he delivers from the pulpit. Would it not be a sort of inhuman or tyrannic mockery to assure a poor *helpless* being, that if he walked a certain distance he should be restored to health, when we knew him to be *utterly incapable* of putting one leg before the other. The scriptural promise above quoted, in order to square with the doctor's creed, should be altered thus,—"When the wicked man *hath been turned* away from the wickedness which he hath committed, and that *is done for him* which is lawful and right, he shall save his soul alive." As it stands at present, it denies, as plainly as language can deny, that *utter inability* in every bad man to *put forth a helping hand* towards his own reformation, for which

the apostles of the new church so strenuously contend.

That we too often want the *will* to do good, and abstain from evil, is unquestionable. But that we want the *power* to do so, if we were sincerely disposed to exert it, is utterly false. The scripture denies the doctrine, and expe-rience refutes it.

"And herein I give my advice"—(I am quoting St. Paul)—"for this is expedient for you, *who have begun* before not only *to do*, but also to forward a year ago.

"Now therefore *perform the doing of it*; that as there was a readiness *to will*, so there may be a *performance also*, out of that which ye have.

"For if there be first *a willing mind*, it is accepted *according to that a man hath*, and not *according to that he hath not.*"

The doctor and his evangelical brethren, would be much better employed in exhorting their hearers and readers to overcome their evil habits, and to refrain from bad company and bad examples, than to furnish them with

an apology for their vices by assuring them they were born corrupt, and to check and dis-spirit their return to virtue, by persuading them that it is wholly out of their own power to procure or prepare themselves for a better state hereafter, or to put forth a helping hand to obtain the reward promised only to those that *overcome.*

The mischievous tendency of such doctrines is obvious. Every unprejudiced and thinking mind must revolt from them. To multiply arguments to the bigot is useless; he is reason-proof. You might as well attempt 'to make a blind man see by lighting up more candles.'

The teachers in the great school of CHRISTIAN MORALITY, were ever of opinion that the foundation of morals cannot be laid too soon. That the education of children should begin in the nursery, and that no corrupt example should be suffered to mislead them. They warned the parent of the flexible and imitative disposition of the infant mind, and the imperceptible progress of vicious habit;—they reminded him of the eternal importance of early training his offspring to virtue, and to

an obedience to the precepts of that religion which bids us *abstain from all appearance of evil.* But it seems that this mode of teaching is of all others the most erroneous. Vice and wickedness, it now appears, are the only true preparatives of salvation. Instead, therefore, of praying to be "delivered from evil," the rising generation must adopt a form of prayer, directly the reverse; their petition must be that they may commit such a due portion of crimes as may give them an interest in the saving truths of the gospel. "For so very peculiarly directed to the SINNER, and to HIM ONLY—(says the evangelical preacher) —is the blessed gospel of the Lord Jesus, that UNLESS YOU ARE A SINNER, YOU ARE NOT INTERESTED IN ITS SAVING TRUTHS *."

I really thought the good doctor had gone *quite far enough*, when he affirmed that our future salvation is so completely without terms and conditions that "*every idea of moral goodness* as a *qualification* for obtaining it *is done away* †." But here we find that *moral evil* is

* Dr. Hawker's "Prop against all Despair," p. 13.

† Ibid p. 17.

itself indispensable to our future acceptance, and thus sin is made necessary to salvation.

To what lengths will the ANTI-MORALISTS go next !!!

Does not this divine know that the *first* step into guilt, is most to be dreaded ;—that the *first* compliance with the impulse of immoral desire, is most to be feared. And this, because when virtue is in one instance overcome, it is the fatal prelude to a victory that may hereafter be complete. The Wise Man knew this, when he raised so earnestly, his warning voice to put the youthful and uncorrupted on their guard.—" Enter not into the path of the wicked, and go not in the way of evil men ; avoid it, pass not by it, turn from it and pass away *." He knew that if once seduced aside, the chance would be greatly against their returning ; he feared that if they once entered the path of the wicked, they would be enticed to go on with them to the end of the journey.

But this moral instructor was not brought

* Prov. v. 14—15.

up at the feet of the new GAMALIELS; he was therefore not aware that it was necessary to inoculate the infant mind with vice, in order to qualify him to become a successful candidate for immortality. It was reserved for these days of *new discovery* to announce to mankind, that unless they are SINNERS, they are excluded from the promised blessings of the gospel.

I expatiated at some length, in my last, on the pernicious consequences which result from the positions laid down by Dr. Hawker, and while commenting upon them, I endeavoured to place those consequences in a strong and striking light. I there stated distinctly the language which was virtually held forth to the seducer, the robber, and to criminals of every cast. The different writers, who have come forward as they say, to answer,—but who in fact, have done every thing but *answer*,—the charges brought against those doctrines, have not shewn, nor attempted to shew, that they do not lead to the conclusions deduced from them. Instead of doing this, which they would willingly enough have done, but that they were not able, they quote the passage itself apart

from the doctrines and positions to which it referred, and then proceed, as is usual with them, to raise the hue and cry against the writer, as one who "deems the blood of the covenant an unholy thing." But it is not by declamation and invective, that what I have stated to be the result of their tenets, is to be got rid of. I can assure these gentlemen, that I regard, with a reverence as pure and awful as can enter into the human mind, that blood which was shed upon the cross; but I cannot regard, without a mixture of astonishment and horror, the dreadfully delusive doctrine which they ground upon it; a doctrine which our Saviour himself never taught, and which the whole gospel throughout distinctly and utterly disavows.

But as this subject is important, I will go over the ground again, and I call upon those who may hereafter come forward to answer me, distinctly to shew, FIRST, that it is not repentance and amendment of life, to which the promise of pardon is made, but that the BLOOD *of Christ* CLEANSETH FROM ALL SIN; and NEXT, that this doctrine is au-

thorized by OUR SAVIOUR, and that it is taught in HIS GOSPEL. This I call upon them to do—how they will acquit themselves of the task, remains to be seen. Let them not attempt to escape it by quoting a few disconnected phrases in the epistles, but let them adhere solely and steadfastly to that GOSPEL, of which they affect to be the exclusive preachers; and let them prove explicitly from the EVANGELISTS, that doctrine which as EVANGELICAL *ministers* they deliver as the corner-stone of their creed.

In the mean time, I must be permitted to remark, that Dr. Hawker's language and his doctrine—which the whole tribe so zealously adopt and defend—appear to hold forth a most unwarranted encouragement to criminals, and to lay down as the most prevailing plea for pardon, that which seems of all others the most calculated to exclude the hope of it.

"You will not (says he) I hope after what hath been advanced, continue to say that your sins are *too great*, or *too many* to be pardoned, for *the blood of Jesus Christ cleanseth from* ALL *sin*. David so far thought the *multitude*,

or the *malignity* of his transgressions, from being an argument against suing for mercy, that he makes it the very foundation of pleading with God. 'For thy names sake, O God, be merciful unto my sin, for it is great *.' This kind of arguing, were it made *among men*, would be considered strange indeed, for *we* use the very reverse. It is the common maxim to endeavour to extenuate offence, by pleading the never having done it before, and *the hope of never falling into it again*. But WITH GOD, *the plea differs*; the greatness of our sin pleads with the greatness of divine mercy.—Deep calleth unto deep †."

Here not a word is said of future obedience as the ground of the forgiveness of past transgressions!! Surely if it be true that it is *the greatness of our sin*, and not THE SINCERITY of OUR REPENTANCE, that pleads with the divine mercy, I know of no stronger inducement that can be held forth to the multitude

* Is there any thing in these words of the Psalmist, that can at all justify the most extraordinary inference it is brought to support,—*that he built his plea for pardon on the foundation of his offences?*

† Dr. Hawker's "Prop against all Despair," p. 25.

to multiply their offences. The degree of guilt it seems, makes no difference. "This (says the doctor) becomes the universal remedy for GREAT sinners, as well as *little* sinners: the blood of Christ cleanseth from ALL sin *."

Does our Saviour teach, in any one passage of his gospel, that there was any thing in his sufferings that would alter the nature of sin; or that his blood—shed by the most obstinate and cruel bigots that ever disgraced the human character—would, when thus shed, exempt sinners from the punishment denounced against their crimes?—Did he, in any one instance, affirm that the *blood* thus spilt, was in itself effectual to the pardon of guilt, and would therefore annul that solemn declaration of God, that he would in a future life render to every man ACCORDING TO HIS WORKS?—Did he invite the miscreant multitude that flocked with frantic mockery to his cross—did he invite them to *wash their guilt away* in the *blood* they were shedding?—Did he direct them to *bathe in that crimson flood*, in order to

* Dr. Hawker's "Prop against all Despair," p. 12.

purify themselves from the blackness of their guilt,—a guilt so tremendous that the darkened earth trembled to its centre.—Did our Saviour after his resurrection, in any manner, or on any occasion, even allude to his *blood*, as cleansing the impure from their vices, or as clearing the guilty from their crimes?—Did he, when risen from the dead, give commission to his disciples to direct those, who had lived in open violation of his laws, to *a fountain filled with blood*? No—"He said unto them, Thus it is written, and thus it behoveth Christ to suffer and to rise from the dead, the third day. And that REPENTANCE and *remission of sins*, should be *preached* in his name among all nations, beginning at Jerusalem *."

Thus we see *repentance* held forth as the sole condition on which pardon, or the *remission of sins*, can be obtained, and we have it left upon record as the *last*, as well as the *first*, revealed will of God, that this solemn truth should be preached to all nations.

What then are we to think of those, who

* Luke xxiv. 46—47.

instead of supporting this authoritative declaration of the Deity, lead the ignorant multitude either to mistake or to deny it, by prostituting the metaphoric language of the Jewish law, to the purpose of destroying the doctrines of revealed truth.

The language of our Saviour is always intelligible. "Let him that hath stolen, steal no more." Such was his moral admonition, and none to whom it was addressed, were perplexed about its meaning. When the young man inquired of him the way to eternal life, he did not direct him to the "*blood of sprinkling*;" a phrase so perpetually perverted in the mouths of the modern teachers,—but he answered, in language in which there was nothing vague or indefinite, "If thou wilt enter into life, keep the commandments." And when the youth presses his inquiry more closely, our Saviour proceeds to lay before him distinctly and one by one, those rules of MORAL DUTY to which it was indispensable he should conform.

"And he said unto him, which?

"Jesus said, Thou shalt do no murder,

thou shalt not commit adultery, thou shalt not bear false witness,

"Honour thy father and thy mother, and thou shalt love thy neighbour as thyself."

Our Saviour here proposes no other mode of salvation than the practice of piety, and the cultivation of habits of moral goodness. So likewise when "A certain lawyer stood up, and tempted him, saying, What shall I do to inherit eternal life." He refers him to that *moral law*, which these modern evangelists hold in such utter contempt as to its concern with SALVATION.

"He said unto him, What is written in the *law*? How readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, THOU HAST ANSWERED RIGHT; *this do*, and THOU SHALT LIVE."

Now if instead of inculcating, as our Saviour expressly did, an habitual conformity to the precepts of Christianity, and an obedience to

the moral commandments of God, as contained in the gospel—if, I say, instead of inculcating this, as the ground on which men can alone rest their hope of salvation, the minds of the multitude are to be drawn aside from the contemplation of it, and made to rest in the metaphoric existence, and mystic efficacy of *a fountain of blood*, in which all the crimes and vices by which they have corrupted themselves and the community, are to be *washed away*: we shall in proportion as this doctrine is diffused, become a race of irrational visionaries,—while all the vigour of active goodness, and that PERSEVERANCE IN WELL-DOING, which is the soul of social virtue as well as of Christian duty, will gradually disappear from amongst us.

In a profligate metropolis like London, which abounds with perpetual temptations to vice, to which the lower classes are perpetually exposed, it is of peculiar importance that the MORAL PRINCIPLE should be cultivated and strengthened with increasing assiduity, and that the people should be taught by their religious Instructors, to view the Saviour in the true, just, and genuine light, in which the

scriptures represent him, as "the author of eternal salvation to all WHO OBEY HIM;" and not as a sacrifice by whose BLOOD the vengeance of God is appeased, and the DISOBEDIENT and SINFUL receive pardon and peace.—This latter is the tenet of CALVINISM, but it makes no part of the truth of CHRISTIANITY.

The personal ministry of our Saviour was at first confined to the JEWS. His authority was not extended to the GENTILES, until after his resurrection. It was *then*, and as the reward of his obedience, that he received the additional authority of extending the blessings of grace, and the offer of salvation, to the whole human race. He thus broke down the middle wall of separation between the Jewish and Gentile worlds, united both under the same covenant of salvation, and thus extended, to all mankind, the same terms and conditions of pardon and acceptance. In this sense it is, that he is said to have brought the Gentiles nigh *by his blood*; because by *his death*, they were united under one head, and made, ON CONDITION OF THEIR OBEDIENCE TO HIS GOSPEL, equally partakers of that salvation which is

its promised reward. The gospel is spoken of as a COVENANT, because its promises are made to depend on the fulfilment of those moral duties which the commandments contain, and because the death of Christ confirmed the truth of that covenant gospel which he revealed.

As all covenants were, under the Jewish dispensation, confirmed with the sprinkling of blood, so the death of Christ, by which he bare witness to the truth of his mission, is figuratively, and with allusion to that customary mode of confirmation, called the blood of the New Testament, and the *blood of sprinkling*.

As the death of Christ has for its object, the salvation of all *who obey him*, and as he "gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a people zealous of *good works*;"—having died for this purpose, he is truly and justly said to have died for our SALVATION; and it is with a figure of speech equally correct, that *thus* we are said to have redemption *through his blood*.

But that by *atoning* for their guilt, he be-

comes the author of *salvation* to those who *disobey* him, IS NOT TRUE.

That he came to redeem sinners from the *punishment* of all iniquity, by suffering it in their stead, IS NOT TRUE.

That he gave himself for those who were not zealous of *good works*, IS NOT TRUE.

That when he shall come to judge the earth, he will *impute* his righteousness to the wicked, IS NOT TRUE.

That *they* will benefit by his DEATH, who never benefited by his LIFE,—that those whom the promises of the gospel could never stimulate to holiness, will receive, through his *blood*, the reward promised only to the practice of virtue,—THIS IS NOT TRUE. And such doctrines, either in the metropolis or elsewhere, it is neither wise to teach, nor safe to learn.

With respect to the phrase of "the blood of Christ,"—a phrase sacred in the mouth of all rational Christians, and which ought never to be used on slight occasions,—these Fanatics repeat it with a frequency that is surfeiting, and associate it with a familiarity that is ludicrous. I will present the reader with one example

among an endless variety, from the EVANGELICAL MAGAZINE for December last. They were among the last words of a *reverend* Methodist, whose life, character, and behaviour, is duly recorded in that marvellous Chronicle of saints.

"—Sunday, the 24th. On a friend saying, 'Take a drop of wine into your dear mouth;' he replied, 'It is a *dear* mouth, for it was purchased with *precious* BLOOD."

Surely such language comes much nearer to the irony of an infidel, than the piety of a *divine*?

When our Saviour sent forth his disciples, he commanded them to "go rather to the lost sheep of the house of Israel *." This *exhor-*

* According to Dr. Hawker, Jesus is said to have addressed his disciples thus:—"Go forth unto *all the world*, and preach the gospel to *every creature*, but *as you go*, still seek for the lost sheep of the house of *Israel*." But this representation,—with submission to the *divine*—is *erroneous*. It was not until *after* his resurrection, that his apostles were commissioned to "Go forth and teach all nations †;"—*before that event*, they were expressly interdicted from so doing. "These twelve (says St. Matthew) Jesus sent forth, and commanded them, saying, *Go not* into the way of the *Gentiles*, and into *any* city of the Sa-

† Matt. xxviii. 19.

tation is thus singularly *paraphrased* by one whom Dr. Hawker denominates a *sweet writer*.

"—Tell them that I will be their shepherd still, though they despised my tears, and spilled my blood. Tell them that for their sakes I shed both. Let them know that I live, and *because I live*, my death shall not be their damnation, nor my murder an unpardonable sin, but tell them that *the blood of Jesus cleanses from* ALL *sin*, EVEN THAT SIN BY WHICH THAT BLOOD WAS SHED. And do you let them know that you have seen the prints of the nails upon my hands and

maritans *enter ye not*; but go rather to the lost sheep of the house of ISRAEL †."

The privileges of extending the blessing of the gospel to *all the heathen world* made a part of the *reward set before him*, by his heavenly Father from whom he was sent. Thus when the woman of *Canaan* intreated him to heal her deceased daughter, "He answered her not a word;" and in reply to the request of his disciples respecting her, "He answered and said, I am not sent but unto the lost sheep *of the house of Israel* ‡."—This differs greatly from the doctor's statement; I point out his mistake, not only because it relates to a circumstance of material importance in itself, but on account of its connection with the extraordinary *paraphrase* of which it is made the subject.

† Matt. x. 5—6. ‡ Matt. xv. 23—24.

feet, and the wound of the spear in my side, and that *those marks of their cruelty, so far from giving me vindictive thoughts,* THAT EVERY WOUND THEY HAVE GIVEN ME, SPEAKS IN THEIR BEHALF, PLEADS WITH MY FATHER FOR THE REMISSION OF THEIR SINS, *and* ENABLES ME *to bestow it*; and by these sufferings, which they may be ready to think have exasperated me against them, BY THESE VERY WOUNDS, do persuade them to receive the salvation THEY *have procured.* Nay, if you meet that poor wretch that thrust the spear into my side, tell him that there is another and a better way of *coming at my heart,* even my heart's love, that they may look on him whom he hath pierced and mourn. I will cherish him in that very bosom he hath wounded, and he shall *find the blood he shed,* AN AMPLE ATONEMENT FOR THE SIN OF SHEDDING IT. And add moreover from me, that his refusal now will put me to more pain and displeasure, in rejecting again salvation through my blood, than when his spear first drew it forth."

Having thus quoted THIS MOST EXTRAOR-

DINARY PARAPHRASE, the doctor subjoins the following comment.—"How *irresistible appears the argument*, and how ought it, my brother, *to operate* upon you! Did the kind Jesus mean all this, AND MORE, when he commanded salvation to be first preached in Jerusalem, and will he refuse your cry for that salvation, when by his gracious command, it is thus brought here and offered to you? Were THE VERY MURDERERS OF OUR LORD made partakers of this great salvation, and shall it be withholden from you? *How irreconcileable this to our ideas* *."

If this *consolatory* kind of teaching can have any tendency to *prop the despair* of the reprobate and sinful, it can only be by destroying their belief in a judgment to come, when the secrets of all hearts shall be revealed, and men shall receive exactly in proportion to "what they have done in the body, whether it be good or whether it be evil."

If these very MURDERERS OF OUR LORD

* Vide Dr. Hawker's 'Prop against all Despair,' p. 28—29, in which the above doctrine from this *sweet* writer, (Dr. Grosvenor) is quoted.

were made PARTAKERS OF THE GREAT SALVATION as the doctor affirms they were, what becomes of the parable which our Saviour himself delivered of the foolish Virgins, who having neglected to prepare themselves, with tears and importunity intreated admission, saying, "Lord, Lord, open to us;" and received for answer, "Verily, I say unto you, I KNOW YOU NOT."—It is utterly beyond the powers of my mind, to reconcile the doctrines of the *new* and of the old gospel with each other.

These doctors of the new divinity, seem never to consult the gospel. If they had done it in the instance before us, they would have found that the doctrine held forth in the most extraordinary paraphrase above quoted, is not only not warranted by our Saviour, but that a doctrine diametrically the reverse of it, is taught by him, and delivered too in a parable, apparently to preclude all possibility of misconception or mistake.

The parable itself is striking.—It was spoken before those very priests and scribes who afterwards became his murderers. After speak-

ing of those servants who had been before sent by the lord of the vineyard, and the obdurate and cruel manner in which they were rejected by the husbandmen, he then proceeds figuratively to represent his own mission, and prophetically to foretel that death which he should be constrained to suffer at the hands of those merciless persecutors that were then present before him.

"Then said the Lord of the vineyard, what shall I do? I will send my beloved SON; it may be they will reverence *him* when they see him.

"But when the husbandmen saw him, they reasoned among themselves, saying, this is the heir, come, let us kill him, that the inheritance may be ours.

"So they cast him out of the vineyard, and killed him. WHAT THEREFORE SHALL THE LORD OF THE VINEYARD DO UNTO THEM?

"He shall come, AND DESTROY THEM, and shall give the vineyard to others.

"And when they heard this, they said GOD FORBID.

"And he *beheld them*, and said, What is *this* then that is written, The stone which the

builders rejected, the same is become the head of the corner?

"Whoever shall fall upon that stone *shall be broken*, but on whomsoever it shall fall, IT SHALL GRIND HIM TO POWDER.

"And the CHIEF PRIESTS and the SCRIBES, the same hour, sought to lay hands on him, and they feared the people, *for they perceived that he had spoken this parable* AGAINST THEM *."—

The murderers of our Lord then—if the gospel is to be credited in preference to the modern evangelists—were very far from finding "the blood they shed an ample *atonement* for the sin of shedding it,"—it appears far wide of the truth "that every wound they gave, spoke in their behalf."—How can any men in their senses deliver such shocking propositions as the truths of Christianity? and circulate them too, throughout the vast population of an extensive kingdom, as laying a foundation for that *faith* which is to fit us for eternity!!!

Is it wonderful that persons holding such

* Luke vi. 20.

sentiments and sending forth such doctrines, should consign to contempt and reprobation, all such *moral* teachers of the establishment, as urge their hearers to a steadfast perseverance in well doing, and who teach them to consider this life as a state of probation; as the allotted period in which each must strive by a faithful improvement of the talents committed to him, to merit the recompense of reward promised to every one "according as his work shall be?"

The term "blood," and the phrase "blood of sprinkling," is not only banded about by these sectaries with the most vulgar and irreverent familiarity, but it is even used by way of giving a zest to the fiercest deprecations of divine vengeance, against those who differ from them in religious opinions.

"O! might the *blood* of sprinkling cry
For those who spurn the sprinkled *blood*,
Assert thy glorious Deity!
Stretch out thy arm, thou TRIUNE GOD
The UNITARIAN fiend expel,
And chace his doctrine back to hell *."

This forms part of *a hymn!!* Such are

* Large Hymn Book, 431.

the pious strains in which they offer up their prayer *against all persecution!!*—It is thus they warble forth the mild melodies of methodism in their Holy Tabernacles !!! Pious saints, and pure, it is thus they chaunt forth their *evangelical* petitions to the God of love and mercy !!!

This is but the symphony of this spiritual BAND—it is but the *prelude* with which they "awake their lute and harp." But it discovers their spirit, and may serve to put us on our guard. THEY THEMSELVES "will awake *right early*."

This strain of *doctrinal* poetry deserves a remark that ought not to escape us. If any man assume the name of a particular leader, he is presumed to adopt his religious opinions, and you are justified in imputing to him the whole of the doctrines, whatever they may be, that are held and taught by the teacher to whom he thus avowedly attaches himself. Thus, if any one choose to rank himself among the followers of CALVIN, he may be presumed to hold all the opinions which Calvin taught.—But this does

not apply with respect to any one, who attaching himself to no leader, professes to deny a particular doctrine, and to assume a denomination which shall designate his particular opinion. You cannot be justified in imputing any doctrine to such a man, but that distinct opinion which such denomination includes.—Thus if a man call himself a *Unitarian*, the disbelief of THREE GODS is all you are entitled to impute to him—the appellation imports no more than the rejection of the *Trinitarian hypothesis.*

An UNITARIAN is he that believes in the *unity* of the divine nature; or, in other words that there is but ONE God.

Our Saviour most explicitly declares that there is but *one God*, and that from that one and *only* true God, he was sent to be the messenger of salvation to mankind. His words are "This is life eternal, to know THEE, the *only* true God, and Jesus Christ whom *thou* hast sent *."

Our Saviour then, most clearly believed,

* John vii. 7.

and taught all mankind to believe, in the *unity* of the divine nature.

To put up a prayer to the Deity, beseeching the exercise of his vengeance against "the *Unitarian* FIEND," is to couch it in language in which the zealous bigot may glory, but at which the pious Christian will tremble.

When likewise we search the gospel for our instruction on this doctrine, and find that one of the scribes came and enquired of our Saviour, "Which is the *first commandment* OF ALL?

"And Jesus answered him, *The first commandment* OF ALL is, Hear, O Israel, The Lord our God is ONE LORD."

Having here found the belief of the *unity* of the divine nature, declared by Christ himself to be among the *first commandments* of God to man, who that reflects at all can join his voice with those who thus entreat the Almighty, in language equally revengeful and prophane, to

"CHASE HIS DOCTRINE BACK TO HELL."

It is a most extraordinary circumstance,

and it is a circumstance which deserves a peculiar and marked attention, that this new sect at the same time that they arrogate to themselves the exclusive appellation of *Gospel* Ministers, and *Evangelical* Preachers, neither deduce their doctrines from the *gospel* nor from the *evangelists*, but passing over both with silent indifference, they refer to the most abstruse passages of the letters of St. Paul, and to certain writers of the Old Testament.—The gospel, as recorded by the four evangelists, they scarcely deign to notice; you never find the parables, which our Saviour employed to illustrate *his* doctrines, even made the text of a sermon in which *theirs* are insisted upon. And this for the plainest of all reasons:—The moral truths inculcated in the instructive parables delivered by our Saviour himself, are so glaringly subversive of the whole of *their* system of *faith*, that they always keep them out of sight. Disconnected phrases are quoted from the epistles, while the plain language of our Saviour, and the doctrines of *his* gospel, are thrown completely into the

back-ground. With the cant of holiness upon their lips, they pretend to "preach CHRIST and him crucified," while all the time they are preaching PAUL and him *perverted*.

Could the APOSTLE *of the* GENTILES revisit this earth, he would be among the most forward to disavow the construction put upon the different passages in his epistles, and to denounce the doctrines they are quoted to support. He would be among the foremost to expose the pernicious consequences to which those doctrines lead; and would conjure the *Epistolic* preachers not to twist the controversial part of his letters to the support of a system which none can comprehend, but rather to enforce his moral precepts which all may practise, and his exhortations to obedience, which all may understand. HE would conjure them, not to mis-interpret his occasional expressions to support doctrines by which the foundation of Christianity is subverted, and the whole end and aim of his preaching frustrated and brought to nought.

Saint PAUL, educated as he was under

GAMALIEL, one of the most renowned professors of the Jewish law, and brought up among the strictest sect of the Pharisees, had been initiated into all the principles of that law, and had observed with the strictest formality, all the superstitious *works* and ceremonial observances which it enjoined, and like the rest of his brethren, he had been taught to value himself very highly upon this depth of legal knowledge, and this rigorous conformity to the Levitical system.

But after his conversion, this great apostle completely relinquished his prejudices in favor of the superstitious *works of the Jewish law*, and exerted all the energies of his zeal, and all the powers of his eloquence, to persuade mankind to govern their conduct by the plain rules of truth, justice, and charity, which the *moral law* of the gospel laid down. And as in his epistles to the Romans, and elsewhere, he had to contend with those who insisted with obstinate perseverance upon the indispensable necessity of circumcision, and the observance of the *works* of the Mosaic law, he is consequently led to

insist, that the necessity of these *works* is superseded by the introduction of the Christian *faith*, and that it is by a moral obedience to what that faith enjoins, that they can alone be saved, and not by WORKS; lest any man should boast of such WORKS, supposing them of greater importance than the fulfilment of their *moral duties*, and the weightier matters of the law;—a delusion which St. Paul knew to be very prevalent, and which he therefore laboured with great earnestness to remove.

The first JEWISH converts thought it essentially necessary that the GENTILES, before they could become partakers of the promises contained in the gospel, must first conform to the ceremonies of the Jewish dispensation, and submit themselves to the *law* of Moses. "And certain men," we are told, "who came down from Judea, *taught the brethren*, and said, Except ye be *circumcisd* after the manner of Moses, *ye cannot be saved* *."—These taught that the gospel was

* Acts xv. 1.

insufficient, unless accompanied by the *works of the law*. These teachers St. PAUL strenuously combats, and it is in consequence of his resistance to this doctrine, that he is led so frequently and so forcibly to deny the efficacy of *works*, and the external observances of *the law*, in procuring the inheritance of the kingdom of heaven. "Christ," says the great apostle, "is become the author of eternal salvation TO ALL THEM THAT OBEY HIM *." And he holds forth no rational hope of salvation on any other grounds.

But when he declares to these Judaizing Christians that they are saved *without works* and "*without the law*," does he ever once affirm that they are saved without *good* WORKS, or without an obedience to the *moral* LAW?—Is it not most extraordinary that these evangelical preachers, in consequence of the term "*works*" being thus used in the controversial epistles of St. Paul, should take occasion, as they most manifestly do, to undervalue *good works*, which include, in fact,

* Heb. v. 9.

all that the gospel either requires or commands?—Is it not most strange that following this spirit of perversion, they should teach the multitude that *righteousness is* FILTHY RAGS?—Is it not most unaccountable, that mis-representing the allusion of St. Paul to the *Mosaic law*, they should decry the efficacy and depress the influence of the *moral law*, without obedience to which neither peace here, nor heaven hereafter, is promised, or can be procured?—Yet it is in consequence of this most palpable, but most dangerous delusion, that incredible numbers,—perhaps the far greater part of the population of this kingdom,—are taught to set active virtue and practical morality infinitely below the merit of FAITH, and of faith too, *in those very doctrines in which moral righteousness is thus slighted, and its influence destroyed* *.

* A pamphlet has been published entitled "An appeal to the Legislature and to the Public, in answer to the 'Hints, &c.' By an Evangelical Preacher." It is ascribed by the Ecclectic Review to Mr. COLLYER. As far as it respects *himself*, it is, like the rest of his *compilations*, full of nauseous pedantry, and sickly self-con-

I took occasion in the former part of these "HINTS," to mention the name of Mr. ceit. As far as it respects the work to which it feigns to be an answer, it is nothing to the purpose. I should have left him "to the scandal of his own applause," but that I deem it fit to give an example of the gross mis-representation to which he has had recourse in order to supply the want of argument on a subject with which his vanity led him to meddle, but which from his imbecility, he was unable to manage.

The reader may remember that in the first part of these Hints, I took occasion to contrast evangelical with moral preaching; the specimen of the latter was taken from Dr. BLAIR, of the former, from Mr. TOPLADY. After first distinctly stating the doctrine of REVELATION; after adding to this, the explicit language of St. PAUL, and after subjoining to both these sources of authority, the express information of our SAVIOUR himself; I then proceeded to quote, as openly and flatly contradictory to it, the following doctrine as delivered in the sermon of Mr. Toplady.

"The RELIGION of JESUS CHRIST stands eminently distinguished, and essentially differenced from every other religion that was ever proposed to human reception, *by this remarkable peculiarity*, that look abroad in the world, and you will find that every religion *except* ONE, puts you upon *doing something* in order to recommend yourself. A MAHOMETAN expects to be saved by his *works*; a PAPIST looks to be justified by his *works*; a free-willer hopes for salvation by his *works, compliances, endeavours*, and *perseverance;* a PAGAN, if he believes that there is a future state, expects to be happy hereafter, by virtue of the supposed *good he does*, and of *the evil he leaves undone;* a MYSTIC has *the same hope*, and stands

PALEY—a name that I trust will never cease to be held in honor while virtue continues

upon the same foundation. It is only the RELIGION of JESUS CHRIST that *runs counter* to all the rest, by affirming that—'we are saved and called with an holy calling, not according to our works, but according to the Father's own purpose and grace, *which was not sold to us on certain conditions to be fulfilled by ourselves*, but was given us in Christ before the world began."

I was sufficiently aware that the *last passage* was quoted from St. Paul, and I marked *in italics* the assertion foisted into it, which gives it a construction that wholly destroys the apostle's meaning. Upon this passage, thus cited, and thus interpolated, *I made no comment*, though it would not have been difficult to shew that it gave no support whatever to the language that preceded it; but I confined myself *wholly* to the doctrine of Mr. Toplady, and in a comment extending to the length of four pages, I compared it closely and connectedly with the language of the gospel, which I proved to be diametrically the reverse of it.

Now in what manner does this "*evangelical* preacher," as he calls himself, and who wishes to have it believed that he has written *an answer*—in what manner does he defend Mr. Toplady's doctrine?—Does he reconcile it to the scriptures to which I had shewn it to be repugnant?—Has he even attempted to prove that it is not at variance with those declarations of our Saviour and those passages of his gospel which I had produced and opposed to it? No—he has done nothing of the kind; but wholly and entirely omitting the language and doctrine of Mr. Toplady,—to which my animadversions were applied,—he quotes the verse of St. Paul, as altered by Mr. Toplady, omitting the whole of the doctrine of Mr. Toplady himself, and

to be respected, or religion to be loved. His laborious exertions to instruct the ignorant—to convince the sceptical—to amend

exulting in a paltry artifice of which any man of sound integrity would have been ashamed, he writes thus:—"The Barrister has attacked Mr. Toplady so successfully that he has proved the apostle Paul *an infidel!* Mr. Toplady is found guilty of saying, that—'the religion of Jesus Christ affirms—"that we are saved and called with an holy calling, not according to our works, but according to the Father's own purpose and grace, *which was not sold to us on certain conditions to be fulfilled by ourselves*, but was given us in Christ before the world was.' Now," (he adds) "it unfortunately happens for the conclusion of this gentleman, that the apostle Paul had said the very same thing in the very same language, *one single member of a sentence merely explanatory, excepted*, seventeen centuries before Mr. Toplady was born." And thus concealing the whole of the unscriptural doctrine of Mr. Toplady, he requests the reader "will have the goodness to compare the passage with the words of St. Paul, and then to listen to the conclusion of the Barrister,"—and he thus endeavours to make it appear that I pronounce THE APOSTLE to be AN INFIDEL.

What must we think of a cause that requires to be thus defended? Do the evangelical ministry think they are *served* by any writer who can conduct himself thus unworthily? Will it not rather tend to bring them greatly into suspicion? How can we in any instance depend upon the integrity of men as public teachers, who when they have a system to defend, will resort to the most shameful mis-statements for the purpose of evading objections which they have not the manliness to meet, nor the ability to answer?

the profligate—to reform the immoral—stand manifest in every page of his most valuable writings. If the Infidel had stigmatized his labours, or the Atheisist vilified his efforts, I should not have been surprised. Had a disciple of Voltaire, or a pupil of Payne, despised his writings and aspersed his fame, I should not have been alarmed. But when I read the following passage in a letter addressed to me by a divine—and of the Church of England, too—I do confess I paused over it with astonishment.—

"You say,—'There is, perhaps, no public writer, to whose public writings in the cause of moral virtue, the public are more indebted than to ~~Mr.~~ Dr. Paley,'—I say, that perhaps, there are not many who have contributed more to increase the mass of moral evil, and therefore, deserve less from mankind, than ~~Mr.~~ Dr. Paley. So that while to your dazzled eye, he appears as a bright luminary leading to the temple of truth, because you look at him through the meretricious glare in which high station and *public countenance* hath made him shine, I BEHOLD him as ma-

riners do those light-houses which are purposely upon rocks in the midst of the sea, by way of warning the navigator from coming near *."

It was against the unsupported calumny of ROWLAND HILL, that I was led to defend the memory of ~~Mr.~~ Dr PALEY. If I considered this invective against him as injurious, I should regret to have been in any way instrumental in producing it. But I consider it as the best evidence of his having been a strenuous teacher of Christian truth, that these anti-moralists are thus forward to defame him. Those moral exertions which the *public countenance* rewarded, will never fail to be derided by an order of teachers who consider "good works," as mere chaff and stubble, fit only to be scattered before the wind of their doctrine.

It is the pious doctor's opinion that the labours of ~~Mr.~~ Dr. Paley, in the cause of *moral virtue* do not merit the thanks of his followers. "Who are they?" he asks, "that

* Dr. Hawker's "Letter to a Barrister," p. 35.

thank him. Do many living saints thank him?"—To this, I do not hesitate to reply, that I believe they do not. The Calvinistic Methodists—I beg pardon, I should have said, *the living* SAINTS—have too rooted an antipathy to moral virtue to thank any one who labours to enforce the practice of it. But I really think that Satan is under no small obligation, and owes no small share of thanks to this new spiritual body; and indeed we find that he is not wholly insensible to his obligations, for we learn that

> "SATAN, that raven unclean
> Who croaks in the ears of *the* SAINTS,
> Compell'd by a power unseen,
> ADMINISTERS OFT TO THEIR WANTS *."

This being the case—they can do no less certainly, than make a suitable return for his services; and to do them justice, they appear to be, in this instance, sufficiently grateful.

By the way, it were to be wished that SATAN "croaked" less "in the ears of *the*

* Vide Lady Huntingdon's Collection of Hymns. Hymn 247.

SAINTS," for their doctrines are many of them so much like his whisperings, that they appear sometimes to confound the one with the other.

The bulk of mankind have their time fully occupied in acquiring the means of subsistence. Their daily labour supplies their daily wants; but it leaves them very little, if any, leisure for the cultivation of their minds. It is enough that they are skilful in their particular callings; to expect more from them, is to expect that they should possess what they have had no means or opportunity of acquiring. Their natural understandings, if they have not been culpably neglected, are usually sufficient for all the ordinary purposes of life. But they have no notion of accurate reasoning, nor are they at all capable of that examination which all propositions must undergo before the mind can arrive at any sound and satisfactory conclusion as to their truth. To preach the abstruse doctrines of CALVINISTIC METHODISM to persons of this class, is the most perverse of all absurdities. And yet it

would disdain to follow. This often happens in politics, and it happens sometimes in religion. Many, from whom the public expected better things, were the zealous disciples of Tom Paine! The reveries of that insane prophet, Mr. Brothers, found a *faithful* convert in a man of most distinguished talents, and a member of the House of Commons! The modern prophetess, Hannah Southcot, is not without her crowd of *true believers*, and some rank among them whose understanding, on other subjects, is far from contemptible. So it is with the disciples of error of every denomination, and so it is here. Some have been bit in the heel, by the tarantula of Methodism, who, like Achilles, were in no other part vulnerable.

These self-styled Gospel Ministers—these adepts in the mysteries of methodism, take care to keep their eyes steadily upon the flock; the wealthiest among which never fail to receive their due share of deference and attention. If the *evangelist* keeps a shop, —which is not uncommon,—he takes good care to make the counter and the pulpit,

play into each other's hands; the congregation of the one, become the customers of the other; it proves a good speculation to conduct both the trades in conjunction—(for preaching is grown with this class of persons, to be quite a *trade*)—that the profits of the *Lord's day*, may either balance the losses, or increase the gains, of the week. At length the *reverend* mechanic finds the meeting-house so good a thing, that upon a fair calculation, he finds *it will pay*, to devote his whole time and *labour* to the MINISTRY: *thus inspired*, he follows the lead of his interest, till he gropes his way by degrees to the centre of the Calvinistic vineyard, and there vies with the busiest of his fellow-labourers in watering the branches of bigotry, and manuring the roots of error.

But if the *evangelic* pastor should happen to be unmarried, which is most likely, the chance is still more in his favour; should some of the ignorant wealthy be numbered among his followers, the speculation in this case, brightens prodigiously—a bow,—a smile,

—a visit, from the pious young man, is a great favor, and the pious young man soon learns in what quarter it is best to bow, —and smile,—and visit. His information in these matters never fails to be pretty accurate; for these Saints take good case never to unite themselves but with the *Elect* of FORTUNE.—They never tread the road of matrimony, but in the track of her wheel. This is a speculation which more or less prompts, and presides over, all their *labours of love*. Their eye is ever on the watch. They know well who has a rich uncle, and who has an estate in expectancy,—and they stand, like Hogs in an orchard, waiting for a wind-fall.

He that in vain attempted to succeed in trade—and whose parents found it difficult to dispose of him in the world—having his natural dulness increased by his perfect ignorance of every thing but the outward sanctity and the common-place cant of the sect in which he was born and bred—is roused on a sudden by a *serious* impression of love for the ministry—his vanity is stirred

where his industry could never be excited—he is forthwith sent to the academic nursery for young evangelists—and after avowing his assent to a declaration of faith, ready cut and dried for his subscription—going through the usual course of training, and serving out his short apprenticeship to the *mystery* of evangelical preaching—he binds up his bundle of doctrines, buys a CONCORDANCE and COMMON-PLACE BOOK, and with this stock in trade, sets out on the great concern of soul-saving.

A skilful physician notes with care and accuracy, all the general symptoms and circumstances of disease, that the patient may be directed to the means of cure adapted to his particular case. He acquaints him with the morbid causes to which his distemper is to be attributed, and gives him practical directions that he may know what to follow and what to avoid. So likewise, the true *moral* physician dissects the human heart, and gives an anatomy of the human character—he combines all the facts that illustrate his subject, and makes the man

intimate with himself. But the *evangelical* empiric of our days, knows no more than the technical terms of his science—faith and election—guilt and atonement—sin and salvation—with these, and his magic-lanthorn of mystery, he travels forth and sets reason and truth at defiance.

To the word "*faith*," so perpetually on their tongues, they annex no distinct idea. The most extravagant expectations are entertained of its efficacy, at the very time that they cannot give even a precise definition of its meaning, much less any account of its operation.

Most truly, and with literal exactness do they describe themselves as preaching *the word*: and most justly do their hearers describe themselves as sitting under *the sound*, of the gospel; for as to any genuine illustration of the *sense* of it, it is in vain to be looked for.

It has been sometimes contended that however apparently prejudicial the CALVINISTIC system may be, still, those who are brought up in that religious persuasion, are

more sober, more orderly, and more serious, in their manners, and deportment than others. Now if it is meant to affirm that their MINDS are more PURE, or their PRINCIPLES more *strict*, I deny the fact. That there may be more of outward gravity, and more of the FORM OF GODLINESS,—that there may be louder hymns and longer prayers,—all this may be.—But as far as this goes, we see only THE OUTSIDE OF THE PLATTER. That they resist secret temptation more strongly,—that they are privately more pure,—that they are more disinterested, or more upright,—that they practise the precepts of religion more rigorously—that they govern their tempers more conspicuously, or perform the duties of life more conscientiously, than those who, having never heard of CALVIN or his Creed, have been educated in the severe school of CHRISTIAN MORALITY;—this I deny.

It is insanity to talk of that system of belief which composes "the faith" of Calvinistic, or what is termed Evangelical Methodism.—It is insanity to talk of it as making its followers better than others. It

has a direct tendency to make them worse; and AS FAR AS IT IS ACTED UPON, it must inevitably do so. Fortunately for society, all the inborn feelings of our nature oppose it—all the instinctive principles of moral action, which God has implanted in the soul of man, are at war with it.—If it were not that REASON and CONSCIENCE triumphed over the docrines which that faith inculcates, religion, as far as it respects every practical purpose for which it was revealed, would sink into a useless routine of outward observances—nay worse—it would corrupt the energies of nature, and pervert the principles of virtue. If the children that are brought up in *that* faith, were not whipt out of its PRACTICAL CONSEQUENCES, they would be vipers in the bosom of the state.—If, while they were taught that they can of themselves do nothing that is good, they were not corrected whenever of themselves they did any thing that was evil.—If, at the same time that they were assured that the gospel has neither terms nor conditions, they were not punished for acts of disobedience.—If, in ad-

dition to this, the public law of the state did not concur with the powerful convictions of conscience to neutralize in these doctrines, all the licentious and destructive consequences to which they lead, the community could not be held together; for the principles which the evangelical teachers disseminate, are so shamefully false, and so shockingly pernicious, that if they were ACTED UPON with as much zeal as they are PROPAGATED, they would annul the commandments of God by destroying their efficacy, and reduce the moral order of society to a chaos of confusion and crime. The creed of these Apostles of Calvin, only requires to be extensively exemplified in its ACTIVE EFFECTS and PRACTICAL CONSEQUENCES to expose it in all its nakedness of error and calamity, to the terrified gaze of mankind.

Wherefore is it that those who set up as EVANGELICAL PREACHERS insist so strongly and so unceasingly, on the necessity of *faith*? The true reason is this—their doctrines lead to conclusions which so greatly bewilder and becloud the understanding, and are

withal so contradictory to common sense, that they must be received, if they be received at all, with an uninquiring and implicit *belief*. The importance of *faith*, must therefore, be perpetually repeated and enforced. Damnation must be denounced against all who doubt, and the wrath of God must be threatened against all who disbelieve. For as inquiry into the truth of *their* doctrines would infallibly bring them into suspicion, this must be precluded at the outset; and this can only be done—in the very way in which it is done—by stigmatizing all distrust as the commencement of scepticism, and the fatal prelude of infidelity.

Prove all things; hold fast that which is good. This was the sound and earnest advice of Saint Paul. But this new order of Saints are very shy of desiring their disciples to *prove* all things. They proceed on the reverse of the apostolic precept—they manufacture the doctrines—put them into their hands ready made—and then exhort them to "hold fast." They are literally the *authors* of the *faith* of all their followers.

Which faith bears as much resemblance to the system of revealed truth, as a dead body does to the living soul.

This new order of evangelists establish a pontifical sovereignty within their own circle. They want, thank God, the power and the means—but they do not want the effort, nor the inclination—to shackle the human understanding, and suppress the exertions of reason, and the right of private judgment, as completely as in the days when sacerdotal tyranny was at its height. Their proceedings in IRELAND will bear witness to this.—We shall come to that matter by and bye.

When it is distinctly and undeniably shewn that both by their doctrines and their discourses, these evangelical ministers depreciate and cry down MORALITY and MORAL PREACHERS, we find that like detected culprits, they have no resource but in denying the fact; they make no attempt to refute the evidence; but unable to defend themselves by argument, they endeavour to escape by *abjuration*. These notable reasoners seem to imagine,

that when they have denied themselves to be in the wrong, they have proved themselves to be in the right.

Never do these these men confirm their assertions by direct testimony. It is in vain to call upon them so to do. You will be told that you are an infidel to disbelieve what they affirm, or deny what they advance! With this *evidence* you must be satisfied!—with this *proof* you must rest content.

Mr. Burder, for example, in his Village Sermons, tells us—and the same intelligence may be found in evangelical tracts and pamphlets that would form a pile higher than the eye could reach—he tells us "CHRIST *has obeyed the precepts of the law* IN OUR STEAD. He has also *borne the punishment* IN OUR ROOM*."

If this be so, what have the perpetrators of most mischievous and wicked actions, what have they to fear?

What have the ROBESPIERRE's, and MARAT's, and the whole gang of ruffian regicides, who

* Burder's Village Sermons, 7th Ed. Sermon 3. p. 35.

went smoaking with the gore of their slaughtered countrymen to the scaffold, what future punishment have they to dread—None. Christ, it seems, has BORNE THE PUNISHMENT IN THEIR ROOM. Even the present renowned Usurper, who in his chace after royalty has snuffed the scent of blood with every breeze !—even this atrocious tyrant, before whose merciless march Empires stagger, and Nations disappear,—who shall condemn his violation of every rule of justice; his contempt of every maxim of that law which came from God to be at once the consolation and control of man? Who, I say, shall condemn him?—None. *Christ has obeyed the precepts of the law* IN HIS STEAD!! If this doctrine be true, the necessity of obedience to the ten commandments, which contain the law, is superseded.

"Thou shalt do no murder," is a law which the robber despises, and the assassin sets at nought; but when in the agonies of their remorse, their death-bed shall shake under them, will they not rejoice to hear that CHRIST HAS OBEYED THE PRE-

CEPTS OF THE LAW IN THEIR STEAD; and will they not exult to be told when their career of crime has reached its close, that CHRIST HAS BORNE THE PUNISHMENT IN THEIR ROOM.—Every agent in iniquity will readily receive this tuition—this doctrine every bad man will willingly embrace—but at the close of life the terrors of conscience will triumph over the delusions of Calvinism, and his fears will give the lie to his faith.

But let these champions of the new divinity, or any one in the sweeping train of their disciples—let them come forward, and avow by what authority they teach such lessons to the multitude *. Does our Saviour in any

* I have just read "A Defence of Evangelical Preaching, in a Letter to *a Barrister*, occasioned by his 'Hints, &c.' by a Layman."—If I had not learned from the title-page, that the "HINTS" *occasioned* this Letter, I should certainly not have discovered it from any connection that it has with that work, or to the statements contained in it. It exhibits a confused heap of texts brought together without order or connection.—Any person with a CONCORDANCE at his elbow, might have collected these with equal ease, and with as little expense of thought. This worthy Layman appears to have fatigued his memory, without exercising his understanding. Indeed his mind is not fitted for very elaborate investigation. He is one of those who read more than they examine, and quote more than they understand.

page or passage of his gospel, affirm THAT HE HAS OBEYED THE PRECEPTS OF THE LAW IN OUR STEAD—Does he declare at any time, or in any instance, to the wicked and disobedient, I HAVE BORNE THE PUNISHMENT IN YOUR ROOM? If he does not—if his language bears no affinity to such a doctrine, what must we think of its teachers? Is it the deceitful title of *evangelical*—which they sound forth as with a trumpet throughout the nation—is it this, that is to play the fool with our reason, and make us flock blindfold to their standard? I trust we are not quite so far gone!—

Men are acted upon by what they hear and see, and these are times in which evil principles are not slow to produce evil actions. —These are times in which we can ill afford to part with the laws of moral duty; if they are to be sacrificed—as apparently they are—at the shrine of Calvinism, I for one, shall throw no incense on the pile.

When the consequences of their delusive tenets are exposed, these teachers have recourse to subterfuge and evasion. The remark made by BURKE upon the preceptors

in the new school of philosophy and politics, applies exactly to the tutors of the new divinity: "Thus they proceed (said he) whilst little notice is taken of their doctrines; but when they are to be examined upon the PLAIN MEANING OF THEIR WORDS and the DIRECT TENDENCY OF THEIR DOCTRINE, then *equivocations* and *slippery constructions* come into play *." When did impostors of any kind deal in demonstration?—Never. Nor ever will. It does not suit their purpose.

These Spiritual Pastors have publicly taught and declared "that *error* is more dangerous than VICE." In private, indeed, when they have no way left to elude the charge of destroying the importance and necessity of good works, by preaching up *faith* ALONE, they boldly affirm that FAITH CANNOT BE WITHOUT GOOD WORKS. But when the intolerant spirit of persecution throws them off their guard, the doctrine is exhibited in its true colours, and we learn that "if a WICKED MAN *is* SOUND IN THE FAITH, there is some

* Letter on the French Revolution, p. 97.

hope of him *."' Here we find a direct refutation of their own assertion. They shift their ground according as it becomes necessary either to defend *error* or justify *intolerance*. They have the contradictory affirmations both ready to urge, according as

* The following extract from the publication of the "Letters from Mr. Vidler to Mr. Fuller, on the universal restoration, with a statement of facts attending that controversy," deserves to be seriously read and steadily remembered.

"It is a maxim pretty generally allowed among Calvinistic churches, that *error* is more dangerous than *vice*. This maxim was *publicly avowed* at the association of the particular Baptist churches, at Chatham in Kent, 1793. At that assembly I was publicly excluded from their communion, for believing and avowing the doctrine of the restitution of all things. The moderator, when he had pronounced the sentence of excision, added,—'I am constrained to say, that your *moral conduct* has been such as would do honour to a much better cause than that in which you are engaged.'—And *the minister*, who preached on the occasion to a very crowded audience, said—'The universal doctrine is an heresy, and every one who holds it is a heretic: not that every heretic is a wicked man; for heretics are often the *holiest of men;* but *heresy* is more dangerous than *vice:* for if *a wicked man* is SOUND IN THE FAITH, there is some hope of him; such are often recovered: but as for heretics, they are very seldom recovered from their errors.'—There were near THIRTY *Calvinist ministers* of *different denominations* present, and *only one* of them disavowed the sentiment that was *so publicly taught.*"

the followers of Calvinism are to be *deluded*, or those who have forsaken it *oppressed*.—If these new LORDS OF ARTICLES should ever attain the ascendency to which their hopes seem to have destined them, and which their efforts are rapidly preparing, Woe to those whose reason will not bend itself to the yoke of their creed.

This restless fraternity, mad with the insatiable thirst of proselytism, aspire to evangelize empires, and to extend their spiritual ascendency over the most remote kingdoms of the earth. With no other authority than their own signet, they send forth missionaries to declare those doctrines and dictate that faith which THEY decree to be true, and to which therefore, the judgment of all nations must conform. The executive Convention of Calvinists, in their address read at the conference held at Hernnhuth, June 11, 1806, give their co-operative Convention in England, the following singular, but important intelligence.

" You have, *as yet*, not met *every where*, with equal *success*; but it has, however, uni-

formly *been such* that all intelligent Christians agree, that *with the* NINETEENTH *century*, A NEW ERA *has commenced in the church of Christ.* A *new* conflict *has begun betwixt* CHRIST *and* BELIAL. THE ADHERENTS OF BOTH ARE ARMING *on either* side*."—This is a somewhat strange description of the effect produced by the mission of those who should be "Preachers of PEACE and GOOD WILL towards men."

But these ring-leaders of methodism, who appear to talk so much at their ease of this new conflict, should not only, I think, give us some satisfaction with respect to the question in issue, but some security against the consequence of these hostilities which they are thus preparing. It is not difficult to predict what will eventually be the effect of thus proscribing the religious tenets, and disturbing the private tranquility, of his majesty's foreign subjects. It were to be wished that Mr. HARDCASTLE, and Mr. BURDER, —who it seems were deputed to answer this Address, communicated by "dear brother

* Vide Evangelical Magazine, Nov. 1807.

Steinkoff," to the Missionary Covention.—It were to be wished that these worthy gentlemen had inquired from their "beloved brethren," some particulars as to the probable issue of this contest, and its possible effect on the safety and allegiance of our foreign possessions. But all this seems to be below their "high consideration." They return their thanks for this gracious message and communication, in the true style of CONSULAR dignity.

"Accept, faithful brethren, our Christian salutations; let us have a share in the petitions you present iu your assembly, *&c. &c.**"

All this kind of proceeding, is hitherto new and unheard-of in the history of this country!! Its consequences remain to be seen.—Thus much, however, may be remarked, that those engaged in it, do not appear to make the essential interests of this kingdom, as connected with its foreign territories, a matter of very scrupulous attention. And thus far I would suggest, that if this

* Evan. Mag. Nov. 1807.

desperate spirit of proselytism is permitted, as it has been, to force itself into the distant dependencies of our government, these religious revolutionists—strongly as they draw the bow—will one day shoot the arrow beyond their mark *."

* On the subject of the Indian Missionaries, I need enter into no detail. It has been most ably discussed by MAJOR SCOTT WARING, and with a force and effect that has at length led the India Company to perceive the expediency of putting a stop to the progress of a mis-guided zeal, the fatal effects of which they began very seriously to feel, and which they have wisely bestirred themselves to avert. To the statements of that writer, delivered, as they are, with the strong emphasis of truth and feeling, the public are greatly indebted. He has brought the evil fully before the eyes of the Directors, while yet the remedy is within their power.—Surely India is not a dominion into which these Methodist Missionaries can safely carry the wildfire of their fanaticism.—I trust, unless it is meant to strike it from the map of the British Empire, that it will never again be so carelessly exposed to the dangerous issue of a HOLY WAR.

The sums collected for Missionary purposes are incredible. We have noticed on a former occasion, from testimony under their own hands, the shameless manner in which the poorest of the poor, are stript of the earnings of their hard labour, to support these insane schemes of conversion. The following recent fact—which is but too authentic—may be added to the "EVANGELICANA." I have thought proper to make it public, lest it should not

In what does RIGHTEOUSNESS consist, but in obedience to the will of God? Is it not the duty of every religious instructor to exhort men to govern their conduct by an adherence to that will? In a word, ought they not to be

find its way into that record of *pious* donations, and as an *instructive* illustration of the difference between *evangelical*, and *Christian* CHARITY.

A few weeks since, a Mr. WHITAKER, and within a few days afterwards, Mrs. W. his wife, both died at HACKNEY, and were interred on the same day. Mr. W. left CHESHIRE many years ago, and having in the course of his trade as a Farrier, acquired some little property, he some time previous to his decease, had retired from business. He was an *evangelical* methodist, not a whit behind the most zealous of the brethren, as the following bequest will bear witness. He has left ONE THOUSAND POUNDS to the *Missionary Society*, although he had two poor, aged, and infirm SISTERS, who are at present residing at a place called Brokencross, near Macclesfield, and who are *at this very time*, and have long been, PAUPERS *on the parish of Prestbury*, in CHESHIRE !!!

No doubt the Missionary Society consider *Brother* WHITAKER as *sound in the faith !!* The EXECUTOR to this *charitable saint*, too, is an EVANGELICAL PREACHER!!

We here see the influence of this *new* religion! This unnatural zealot, with an unfeeling indifference leaves his nearest kindred to struggle against the combined calamities of poverty and old age, while with cold pride, and cruel enthusiasm, he gives a THOUSAND POUNDS towards the propagation of methodism among the heathen, the most unenlightened of whom would manifest a *sense of moral duty*, that would put such conduct to shame.

teachers of RIGHTEOUSNESS? Yet so openly the reverse of this are the high-priests of the new church, that it is a phrase perpetually in their mouths—a phrase which, by endless repetition, they have made familiar to the profligate vulgar of all classes—that "RIGHTEOUSNESS is FILTHY RAGS." Instead of explaining that passage, and putting the ignorant on their guard against any misconception of its meaning, by supposing that the prophet meant, in the least degree, to depreciate the infinite and eternal worth of that obedience to the word and will of God, which constitutes righteousness, they, with malignant pains, impress upon the minds of the multitude that very misconception against which they should most anxiously have warned them. These anti-moral priests pass over all those beautiful and impressive exhortations to righteousness, which our Saviour every where expresses, and to the practice of which he promises the reward of eternal life.—They omit the whole of the most powerful incentives, and most pathetic persuasions to righteousness, with which the Bible, from the beginning to the end, abounds. All this they

either wilfully conceal, or contemptuously disregard; and they cull out a single passage from ISAIAH, which they most grossly pervert from its true meaning, in order to seduce the ignorant to conceive, that RIGHTEOUSNESS, the practice of which the Son of God himself lived to exemplify, and died to enforce—is FILTHY RAGS!!

What band of atheists—let them come from France, or from wherever else they may—can spread amongst us a more dreadful and dangerous delusion? What benefit can redound to God or man from such tuition? What can justify it? What can be hoped from it?—*Right*eousness is the reverse of that system of guilt and crime, which arises from the repetition of that which is *wrong*. What rebels could repair to the work of destroying the constitution of *moral* society with a maxim better suited for the purpose than this—that *righteousness* is FILTHY RAGS!!! Can any man, or set of men, inflict a more serious injury on the community, than by producing such a conviction?! Can any thing better pave the way for the introduction of anarchy and

atheism, than the adoption of this doctrine?!!

Let us now observe upon this passage of the prophet which is thus distorted from its true meaning for the purpose of proving the utter *worthlessness* of all moral virtue. "We are all," (says the prophet) "as an unclean thing, and all OUR *righteousnesses are as filthy rags* *."

Let us now examine and see whether these anti-moral priests are in any manner justified in citing these words to support their condemnation of morality.

Does ISAIAH here affirm that the practice of righteousness is to be held as of no account? Is he to be understood as declaring that a sincere obedience to the MORAL commandments of God, as set forth in his gospel, are of no avail towards our future salvation? Or to put the question still more closely, does he pronounce RIGHTEOUSNESS to be *filthy rags*?—I aver that he does not.—His doctrine is directly the reverse.—And

* Isa. lxiv. 6.

these new gospel teachers wilfully misrepresent him, for the shameful purpose of supporting by his authority, that contempt which they manifest for morality and the efficacy of good works. They know that the ignorant and uninquiring crowds to whom they preach, will never examine into the truth of what they are taught, or compare the passages they quote, with the context to which it relates, in order to determine how far it will warrant their comment, or confirm the doctrine it is brought to support.—But I shall proceed to defend the prophet ISAIAH from the palpable mis-representation of him by the new order of evangelists. To do this no more is necessary than merely to quote the verse that precedes that from which this phrase is taken.

The Prophet, as is evident, is deploring the depraved state of the JEWISH CHURCH, which had departed from its primitive piety and degenerated into vice and superstition. In his prayer he dwells on the inestimable value in the sight of heaven, of that *righte-*

ousness, which the mass of the Jewish people had forsaken.

"Thou MEETEST HIM," (says the Prophet) "that rejoiceth and WORKETH RIGHTEOUSNESS; those that remember thee in thy ways —"behold thou art wroth, for WE have sinned."

He then goes on to describe the state of his countrymen—for it is *to them* he is alluding, and not to mankind at large—and he represents them as having justly incurred the wrath of God, by their neglect of his laws, and lamenting their DEGENERACY FROM RIGHTEOUSNESS, he thus proceeds:

"But WE are all as an unclean thing; and all OUR RIGHTEOUSNESSES are as FILTHY RAGS; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. and there is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us BECAUSE OF OUR INIQUITIES."

We here see that it is actually the moral declension—the fall of his countrymen from

virtue—that he represents as drawing down the calamities with which they were visited.

"How is the FAITHFUL CITY," (says he) "BECOME AN HARLOT? It WAS full of judgment, RIGHTEOUSNESS *lodged in it, but now* MURDERERS; thy SILVER is become DROSS."

This sufficiently manifests the meaning of the figurative expression of the prophet, that their RIGHTEOUSNESS was become as FILTHY RAGS.—What confidence, then, can be placed in a class of men, who to support their own doctrines, can thus delude the multitude by such flagrant mis-representations.

Every chapter in Isaiah abounds with the praises of righteousness, and sets forth the eternal rewards that will follow the practice of it.

"Open ye the gates," (says the Prophet) "that the *righteous* nation, which keepeth the truth, may enter in."

And yet we are told—and the mouths of the profligate vulgar are made to re-echo the assertion—that RIGHTEOUSNESS is *filthy rags*. And the prophet ISAIAH is quoted to confirm the truth of it!!!

Really the evil of all this is great and deplorable. But I trust we shall open our eyes before such doctrines, bring with them —as sooner or later they will—their own inevitable consequences *.

* In the first part of the "Hints," as the reader may remember, I cited on this subject, the following impressive passage from the Book of Revelations, (c. 19. v. 8.) —"And to her was granted that she should be arrayed in FINE LINEN, *clean and white*, for the FINE LINEN is the RIGHTEOUSNESS of the saints."—And I then contrasted with this the language of the VILLAGE SERMONS. In the pamphlet written by Mr. COLLYER,—who is pleased to dignify himself with the title of an *Evangelical* Preacher, —the author of those Sermons is exposed as effectually as he can be, by the following feeble attempt to defend him at the expense of *truth*, and by the aid of the most evident *mis-statement*.

"Mr. Burder," (says this writer) "is indeed the person ostensibly attacked, because he has had the temerity to repeat *what the prophet said before* him—'My dear CHILDREN, why do you hope to go to heaven? Is it because you are not so bad as others; because you say your prayers, and go to church or to meeting? If so, you are proud, proud of your own RIGHTEOUSNESS, which the SCRIPTURE calls FILTHY RAGS."

What the prophet said before him!—Where has the prophet made any such address to children as this? Again —"the language employed in the Village Sermons, is not an opinion of the writer, but LITERALLY *a quotation from the* PROPHET."—After what I have said above, this audacious assertion will require no comment—Its falsehood

"Though," (says an eloquent and sensible writer) "the present increasing luxury

is too gross and too glaring. So imbecile a defender as Mr. COLLYER, only betrays the cause he attempts to serve; he will do wisely hereafter to think before he writes. His pompous nothings may pass muster among the old women in the republic of methodism, but in the republic of letters we are not quite so amorous of absurdity.

I have no room to remark at any length, on the inflated style of his pamphlet, on which he seems to value himself so highly; but we will take a short specimen.

"It is not my intention," (says he) "to enter into a defence of those gentlemen, *either* of whom *are* quite competent to repel the injurious charges alleged against them, notwithstanding the evasive intimations which are made respecting the illiterateness of some of them; but this writer has so interwoven his attack that it is impossible to *separate* these ALTOGETHER. It is impossible to follow him along his serpentine *track*, which sometimes wears the appearance of *winding* solely to *asperse*, without convicting him of that, to which the softest name that can be given, is mis-representation."

Here we have in one single passage, a grammatical *error*, a ridiculous *iricism*, and the metaphor of a serpentine *track* that is made to *asperse*, and to asperse by *winding* ! ! !

But so anxious is this evangelical champion, for the literary reputation of his pamphlet, that he sends forth a list of "Errata," after its publication, and he subjoins *five lines* of *comment*, in which small space there are two blunders. We have a *plural* antecedent with a relative *singular*, and are told of the pressure of his unavoidable avocations,—not during the time that he

in one part of the community, with the increased and increasing distress in another, do greatly favour the corruption of public mor ıs, I think that another very vigorous and active cause of the declension of virtue and the increase of vice, will be found in those polluted, unreasonable, and absurd representations of the Christian religion which have of late years, been with too little consideration patronized by the great, and with too much facility listened to by the populace. Of those persons who ever think seriously of going to heaven, the majority, would fain travel thither in company with that guide who requires the fewest sacrifices at their hands; who orders the least self-denial, and permits the greatest self-indul-

was writing and publishing this pamphlet,—but "during the time that THIS PAMPHLET was BOTH *writing* and *publishing*."

This gentleman tells the public with becoming modesty, the object of his publication—"It is," (says he) "to PROSTRATE *the affected superiority of a man who assaults that* WHICH I BELIEVE TO BE TRUE† !!!

GIL BLAS, you owe your life to your country—STUDY YOUR GRAMMAR.

† p. 42.

gence. Thus they are pre-disposed to lend a willing ear to the instructions of any religious juggler who endeavours to persuade them that faith without holiness, grace without exertion, or righteousness *by imputation*, will supersede the necessity of personal goodness, and exempt the favoured convert from the painful toils of practical morality. Such admonitions, covered over with a great deal of cant, in order to disguise the rottenness of the ingredients and the unwholesomeness of the mixture, have been called 'EVANGELICAL PREACHING,' and at other times, emphatically, 'PREACHING *the* GOSPEL,' and the great and everlasting principles of MORAL DUTY have been shamefully libelled, and most industriously lowered in the public estimation, by men professing to teach the holy doctrine of the holy Jesus *."

If this statement required corroboration, it will find the strongest it can possibly

* Vide Preface to "Religion without Cant, by ROBERT FELLOWES, A. M."—A work which cannot be too strongly recommended to the attention of the public, as an eloquent and masterly delineation of the principles of Christian truth.

receive in the following statement of the BISHOP OF LINCOLN, who, when speaking of a class of men—"who professing to believe all the church doctrines, yet RENOUNCE ITS AUTHORITY, and REVILE ITS MINISTERS,"—expresses himself thus,

"Many of these FANATICS, by *pretending to an extraordinary degree of sanctity*, to a FAITH not to be found in the gospel, to an especial call or gift of grace, which supersedes the necessity of education, and of the regular ordination commanded, and practised by the apostles themselves, SEDUCE THE PEOPLE FROM THEIR APPOINTED MINISTERS, separate them from the communion of the church, GAIN A COMPLETE ASCENDENCY OVER THEM, and instil into their minds the MOST DANGEROUS OPINIONS, with the most active enthusiasm. The effect of this *miscalled* EVANGELICAL PREACHING, too often appears in the despondence of religious melancholy, or in the licentiousness of shameless profligacy, and in PRINCIPLES and conduct, which the precepts of the gospel, and the whole history of mankind declare TO BE UT-

TERLY INCONSISTENT WITH TRUE RELIGION, AND THE WELL BEING OF SOCIETY *."

A zealous Champion of methodism †, whose popularity enables him to give an extensive circulation to whatever comes from his pen, and whose "VILLAGE DIALOGUES, have been already noticed in the former part of these "Hints," has delivered "in the similitude of a dream," and under the character of "AN OLD OBSERVER," such a picture of the clergy of this kingdom, that if it comes at all near the truth, would justify all that active indignation against them which it is so well fitted to excite,

The *Press* is a great and powerful engine in the hands of the new order of ecclesiastics. The REGULAR CLERGY seem to be sitting without concern under their own fig-tree, while all the arts that can move the minds of men against them, are employed with the greatest activity and effect. It is

* Charge delivered to the Clergy of the Diocese of Lincoln, at the triennial visitation in June and July, 1800. By G. Prettyman, D. D. F. R. S. Lord Bishop of Lincoln.

† The Rev. ROWLAND HILL.

not their DOCTRINES that are reprobated for if these were false or unsound, the public would be indebted to whoever discovered their error, or exposed their fallacy. In such a case too, however severely they were attacked, they might be recanted if they were wrong, or defended if they were right. Reason might oppose itself to reason, and argument to argument. But the imputations against them are wholly *personal*; the whole body is indiscriminately stigmatized as pregnant with private vice—as apostate, abandoned, and corrupt. In this case there is no means of counter-proof, and the charges are left to work their own way *.

* While I am speaking on the subject of *personal* attack, I cannot pass without remark the assertion of Dr. Hawker, that I have endeavoured to blacken his character, which assertion is re-echoed by the Eclectic Review, and repeated by all the pamphlets to which the "Hints" have given rise. But neither Dr. Hawker himself, nor any of his advocates, have brought forward a *single instance* in which I have alluded in the most distant manner to his private character, or his personal conduct; or to that of any one of those writers whose doctrines I have been led to discuss. It is not in their power to produce an instance, *and this they know.*

The doctrines of this class of teachers, and the consequences of those doctrines, are so closely connected toge-

The "Village Dialogues," abound in such descriptions as are calculated to compel

ther, that the one must be exposed through the medium of the other. This I have done, and no more. But the language of the ECLECTIC REVIEW will sufficiently manifest the ferocious spirit which animates this *evangelical* body. Such a specimen of *literary criticism*, I think has never yet been exhibited to the world, as may be found in their review of the three pamphlets occasioned by the "Hints." I extract a sample.

The BARRISTER is "a pamphleteer so *abjectly despicable*," that they lament the notice he obtains. "Next to the approbation of the worthy," (saythese le gant and courtly scholars) "we should covet the enmity of THE VILE; nór can we think it a trifling honour to any system or person, to the cause of truth and the character of its defenders, to be insulted by *such an individual as this*."—An individual "who has made the disguise he wears, so *unspeakably disgusting* to the intelligent public, that he has only to unmask his portentous front IN ORDER TO RECEIVE THE INDELIBLE CONSUMMATION OF HIS IGNOMINY."

"It is some consolation to be convinced THAT WE HAVE NOW SEEN HUMAN NATURE IN ITS VERY BASEST DEGRADATION."

He "evinces such a combination of ferocity and meanness, such an epitome of the HYÆNA and the WORM, as we are confident will never be exceeded by any future being *that may appear in the likeness of man*."

In suffering the name of BUNYAN to flow from his pen, he—"gives proof of infatuation *scarcly consistent with* MENTAL SANITY. *It was fitting* that such should be the penalty of SACRILEGE, that the disturber of the dead should be *smitten with* FATUITY in his unholy work, and issuing from the desecrated sepulchre, should announce;

the deluded peasantry of this kingdom, to think and act towards their parish minister with no feelings but those of aversion and disdain. The "SALE OF CURATES," is but another quiver laden with arrows of stronger venom, and directed at the same target. It was suggested, it seems, by the late Clergy Residence Act, which led this *evangelical* DREAMER to represent the divines of the establishment as put up to public auction, and through the medium of this *fiction* to exhibit them to the public as objects of contempt, and to load them with shame, ignominy, and dishonour.

in the gibberish of his exultation, *the punishment of his awful temerity* †."

What a specimen of *cool* and *dispassionate inquiry ! ! !* And this purports to be a REVIEW!!! The *pious* editors could not have furnished the public with a clearer insight into their *character* and their *capacity*. If they apprehend that by all this foolish and unworthy abuse, I shall be made to desist from bringing their doctrines under the *review* of the public, they greatly mistake. But why should these exasperated PRIESTS thus supply evidence against themselves? In the transport of their rage, they appear to have thrown away their reason.

"When some home stroke has reach'd their *solemn* souls,
In vengeance they determine—*to be* FOOLS."

† Eclectic Review for May.

Among the earliest attendants at the Auction, a SAILOR is made to appear, and such language is put into his mouth, as may best serve to degrade in the estimation of the seamen of the British Navy, those whom the government of the country have appointed to cherish in them a respect for religion, and to keep alive the energies of conscience and moral feeling. The dialogue between him and the AUCTIONEER runs thus:

"*Auc.* I suppose your captain wants a CHAPLAIN, out of some of THESE REVEREND GENTLEMEN, that are to be disposed of.

"*Sailor.* The Devil a bit for that, Master Auctioneer. OUR CAPTAIN HAS MORE REGARD TO THE MORALS OF THE SHIP'S CREW, than to take another CHAPLAIN on board.

"*Auc.* Why to be sure, Jack, your chaplain could not be so bad as all that, to MAKE EVEN SAILORS WORSE THAN HE FOUND THEM.

"*Sailor.* Why every sailor on board will be crying, THAT IF ANY WISHED TO GO TO HELL FIRST AND FOREMOST, he would have nothing to do but TO FOLLOW THE PARSON;

for he would be sure to BE DRUNK THE FIRST OF ANY OF THE MESS, and then he would run on with such a jaw, and SWEAR LIKE THE DEVIL; OUR CAPTAIN WAS OBLIGED TO KICK HIM TWICE OUT OF THE CABIN FOR HIS IMPUDENCE *."

Can any thinking man doubt for a moment, the effect that is meant to be produced, and that must be produced, when such tracts are put into the hands of the crowd? These NEW EVANGELISTS, we see, omit no pains to eradicate from the minds of all to whom they gain access, whatever of affection or respect they might cherish for the clergy of the establishment; they spare no effort to induce them to forsake its teachers, and to enlist under the NEW SPIRITUAL POWER by which, at present that establishment is OVERSHADOWED and by which, at a period perhaps not very far distant, it may be OVERWHELMED.

It would be, one should think, one of the most earnest wishes of every friend to his

* SCRIPTURAL CHARACTERISTICS, represented in an account of a most curious Sale of Curates by Public Action, &c. delivered in the similitude of a DREAM, by an Old Observer. p. 28.

country, to strengthen the ties of amity between its brave defenders, and those whom the state has appointed to be their instructors. For unless there exist a spirit of respect and kindness towards those by whose exhortations they are to be kept faithful to their duty to God and man, they will never imbibe those principles of practical religion, which can alone produce that moral subordination of the heart, which is the basis of all genuine allegiance to the sovereign or to the state. A greater calamity could not befal the public than that complete alienation of our seamen from their religious teachers which is here attempted,—and attempted too, by an *evangelical* preacher!! For by one of this stamp it is that the NATIONAL CHURCH is thus held up to mockery and scorn.

After the dismission of DOCTOR FLESH-AND-BLOOD and Mr. SKINFLINT, the former painted as a sensual and profligate Drunkard, the latter as a mean and contemptible Miser; Mr. LEAD-HEAD is brought to the hammer,

and the contemptible description which he is made to give of himself, may be collected from the following address made to him by the Auctioneer.

"*Auc.* Upon my word, sir, by your own account of yourself you must be one of the cleverest *spiritual* JACK-A-DANDYS of the age; though I must honestly confess, I am heartily glad as it respects the trade of *parsoning*, you are *not likely to be wanted in that occupation much longer*, especially as you have had no better education than what you got from the famous Doctor Sounding-brass, and his *most insignificant curate* Mr. Tinkler*."

It is most assuredly a prediction that may in all likelihood be verified, that the regular clergy of this kingdom "ARE NOT LIKELY TO BE WANTED IN THEIR OCCUPATION MUCH LONGER," if the indignant zeal of the multitude against them, bears any proportion to the efforts made to excite it. Their season of adversity is not far off, if such attempts to alienate

* Scriptural Characteristics, &c. p. 40.

from them the affections of all by whom they have been hitherto esteemed and respected, is to go forth into every corner of the kingdom; and to be followed up by an unceasing labour to draw aside their followers to the conventicle.

Mr. WANTON, a RECTOR, is next brought forward. ROWLAND HILL, we find, is not a little indebted to the Pilgrim's Progress for his nomenclature; it is from that *propria quæ maribus* that he has furnished himself with his appellatives of degradation.

"The auctioneer," we are told, "drew out of this WRETCHED CREATURE, such a DREADFUL long story of his MOST VILE AND WANTON CONDUCT; attended also with such a detail of different promises of marriage, only made FOR THE BASEST PURPOSES, and afterwards as CRUELLY VIOLATED, as were too SHOCKING and INDECENT to relate."—The reader being thus left to figure to his imagination a character the most profligate, licentious, and abandoned; and to cast this character so formed, at random, among the

clergy. The dialogue—the drift of which may be easily seen—proceeds thus:

"*Auc.* I don't wonder that you are ashamed to go back again to your living, as you lived there before till you could reside among them no longer. I am afraid you will make a sad hand of it in driving the *methodists* and dissenters out of your parish. Have you plenty of these sort of people?

"*Wanton.* O yes, they swarm in every corner of the parish; and an audacious set they are as ever you met with. Some of them had impudence enough to write up *in large letters*, and *paste it against the church doors*, WHOREMONGERS AND ADULTERERS GOD WILL JUDGE, and this was done on a *Sunday morning* when *all the people were going to church.*"

After thus suggesting this most infamous scheme of slander, by way of instruction to the methodists, who may be supposed not sufficiently expert in devising new modes of contumely, this EVANGELIST proceeds in the assumed character of the Auctioneer, to give

to a libel thus dark and detestable, the encouraging fiat of his approbation.

"*Auc.* Indeed, *reverend sir*, IF I MAY SPEAK MY MIND, I THINK THEY SERVED YOU VERY RIGHT, for in my opinion, *much more mischief is done in attempting to cover and connive at such* ABOMINABLE EVILS AMONG THE CLERGY, or among any other sectaries bearing the Christian name, than by *exposing them to shame, if they have any shame in them* *."

We may remember that previously to the destruction of the clergy of France, and the confiscation of their property, the minds of the multitude were thoroughly heated against them; and this effect once produced, it became no difficult matter for their enemies to find a pretext for the spoliation and plunder of an order of persons thus held up as scandalously disgracing their sacred function. Are we of this country, foolish enough, or thoughtless enough, not to foresee that the same unequivocal and unqualified charges of abuse and

* Scriptural Characteristics, &c. p. 46.

corruption, will eventually lead to similar consequences.

When this picture of the established clergy of England, shall have become familiar to the great mass of the people,—when this reiterated representation shall once get, as by degrees it will, complete possession of their minds, the NATIONAL CHURCH, will become in their eyes no better than an AUGEAN STABLE, and they will soon come to look upon it as a nuisance to be removed.—What we shall have erected in its stead, the EVANGELICAL DIRECTORY, for the time being, will decide.

This kind of abuse and defamation is well suited to the meridian for which it is intended, it is well calculated to inflame the minds of the vulgar against the national church, and to league them against all preachers, in that church or out of it, by whom their fanatical errors are not embraced.

But while the portraits of the great body of the English clergy are thus painted, and hung up for public exhibition, what becomes

of the Dignitaries of that order; are their features less dark, or their character less repulsive.—Not at all. But the libel against them required to be introduced with greater management.

"A very grave, though cross looking creature, remarkably formal and precise both in his dress and behaviour, *with a vast deal of spiritual grimace*, quite a contrast to many who had appeared before him, was next told to come forward. (Doctor Sacheverell)*."

This Doctor is introduced for the purpose of displaying an excessive and high-toned zeal in behalf of the head order of the clergy, and thereby to afford the "Old Observer," an opportunity of replying in such terms as may best serve to expose the *episcopal* authority to derision, and the office of *ordination* to contempt.

"*Auc.* Doctor, before you begin upon others, may it not be necessary to look at home? Have you no ignorance and folly to correct among yourselves?

* p. 48.

"*Dr. Sach.* Supposing we have, sir, yet we know that *ours* is the true successional apostolic church; and it is impossible that the *ignorance* and *wickedness of her ministers* can invalidate the efficacy of her holy ordinances. We have no doubt but that her sacraments are equally efficacious whether they be administered by a priest that is as holy as an angel, or as wicked as a devil. No man can derive the powers of his priesthood from the holiness of his own life, *but from the power of* THE BISHOP, who upon the authority of his apostolical succession, alone confers the holy right. Sir, I'd have you to know, that it is impossible there can be a Christian Church, but as it is under the successional power of Christian Bishops.

"*Auc.* And pray, sir, what are we to reckon if these CHRISTIAN BISHOPS, *so called*, *have* NO MORE REAL RELIGION THAN IF THEY WERE HEATHEN PRIESTS."

As the dialogue is managed by the "Old Observer," Doctor Sacheverell admits the fact, that they are so unprincipled and pro-

fane, as to deserve the appellation of HEATHEN priests, but affirms that this charge, however well warranted, does not weaken their authority, or invalidate their claim. The "Old Observer" knew that if he could but impress the minds of the multitude with the belief that these CHRISTIAN BISHOPS, *so called*, were in fact no better than HEATHEN PRIESTS, he might safely leave the conclusion in their hands; and as to the mock defence of the ORDER of our clergy, by *Doctor Sacheverell*, it is so contrived as to insinuate the folly of preserving an authority so wilfully perverted, and so wickedly abused. Subscribing to the above accusation, therefore, the doctor is made to argue in this wise.—

"*Dr. Sach.* Sir, there can be no doubt but that their orders are equally valid; let their *lives* be ever so bad, their *office* is just the same. But God forbid that we should have many such *Christian* BISHOPS as these.

"*Auc.* So SAY I; but it was the opinion of one honest plain spoken bishop at the time of the reformation, that there were a

sufficient number of wicked unpreaching *prelates* in his day, *to fill a gap in hell as wide as from* DOVER *to* CALAIS:

"*Dr. Sach.* No matter for that. I insist upon it, if *they are but* BISHOPS, that is quite enough; and as to myself, to speak out, I had rather receive my holy orders from the *wickedest* BISHOP upon the earth, than from the *most righteous* among the *schismatics* from our holy and apostolic church.

"*Auc.* If he had been as *wicked as* THE RIGHT REVEREND FATHER IN GOD, *Bishop* JUDAS ISCARIOT, who *lost* HIS BISHOPRIC for selling his master, and afterwards was given over to hang himself! In my opinion, if you have not the honor of sainthood conferred upon you from the Holy Father who presides over that most ancient apostolical church, the Church of Rome, you are not rewarded by his holiness according to your deserts; especially for your very charitable doctrine, on sending at least one half of your Protestant Churches to the devil, because they are not headed by what you call your *succes-sional* BISHOPS.

"*Dr. Sach.* Sir, if it was not that I had *to dispose of my curate*, I would leave the room, as I fear your notions are dreadfully schismatical!

"*Auc. Only because I cannot speak so highly of your* WICKED BISHOPS *as yourself.* Let them be but good bishops, and preach and pray and labour for the salvation of souls, and be instant in season and out of season, and thus make full proof of their ministry, and I shall have no more objection against the name and office of a bishop, than I have against the name and office of a king. But God bless his majesty I say, and may we never want a king in England, and so I suppose, *a* CHRISTIAN CHURCH MAY DO *without your* SUCCESSIONAL BISHOPS. *Still* God bless their lordships also, and *long may they live*, &c. &c. &c.*"

The multitude must take for granted that the "Old Observer," in thus passing judgment on the English Prelacy, is justified in so doing, by sufficient evidence and sound

* "Spiritual Characteristics, &c." p. 51, &c.

information. He is a GOSPEL preacher, and therefore cannot err from want of charity! —He is an EVANGELIST, and cannot incur the guilt of slander! His word, therefore, will pass current in the *new spiritual kingdom*, and his representation be received as the truth. If *hereafter*, they should rise in their wrath to subvert this order of HEATHEN PRIESTS, can we be at all suprized at the consequences of an indignation so *justly* excited? Will their downfal deserve to be regretted? Certainly not—A CHRISTIAN CHURCH MAY DO WITHOUT YOUR SUCCESSIONAL BISHOPS!!!

After the disappearance of Dr. Sacheverell, the curate Mr. PRETTYMAN, is introduced.—He is friendly to *the cause*, and *names* begin to *soften*.—By the relation which Mr. *Prettyman* is made to give, we learn that his Rector was sorely displeased with the *Methodists*, for their extraordinary devotion and piety, while he himself pays due homage to their *superior learning*, and their transcendent attainments in *theology*. The "Old Observer," by the help of Mr. Prettyman, manages the matter

very much to their advantage in this respect; nor does he omit to pay a passing tribute to the blessed effect of the Village Sermons.

"*Prettyman.* When I saw them (the Methodists) the last time at the visitation, because they behaved civil to me, I thought it my duty to be civil to them in return; and they entered into some conversation about religion, and lent me some *very good sermons*, called VILLAGE SERMONS, written by a Mr. BURDER, and while I preached *these* to the congregation, *it is amazing how* THE METHODISTS began to crowd the church *."

The tendency of these precious treasures of divinity, must sufficiently recommend them to the praise and patronage of the author of the "VILLAGE DIALOGUES." He that has spared no pains to make the rising generation of ignorant and dissolute rustics laugh at what he terms the *white-wash* of MORALITY, and who, when their village curate exhorts them, if they have *faith* in the doctrine of a world to come, to add to it

* "Spiritual Characteristics, &c." p. 58.

those *good-works* in which the sum and substance of religion consists, has led them to ridicule him as *chopping a new-fashioned logic**—He could not consistently, let slip any opportunity to extol his co-instructor.

> Te multa prece, te prosequitur mero
> Defuso pateris, et Laribus tuum
> Miscet numen, uti Græcia Castoris
> Et magni memor Herculis.

These brother-directors, who have conjointly struggled with so much activity and success to convert our villages from MORALITY to METHODISM, if they do not merit the thanks of the public, deserve at least, the praise of each other.

This reverend dreamer—to whom, in his visions, the regular clergy of this kingdom, appear so execrably profligate, and so destructively corrupt—brings next into his dormitory, "an angry looking *rector*, whose name was GRINDER." He is made so to describe himself, as may lead us to conceive of the whole order, as one of which the country should be disburthened.

* Vide "Hints," Part I. p. 64.

"Pray,"—says the "Old Observer," addressing him in the representative character of *the Auctioneer*—"pray did you ever attend to the solemn warning given in the 34th of Ezekiel, to shepherds of the same stamp, and the dreadful woes our Lord pronounced against the scribes and pharisees, *the* REGULAR CLERGY *of the day**."

In what manner this new spiritual republic,—when its system shall be fully matured, and its power properly organised,—will dispose of the REGULAR CLERGY, is matter of delicate discussion, but is not matter of very difficult prediction. When our minds become famaliarized to this representation of them, the rest will follow in its season. When the existence of any order in the state is rendered hateful to us, we are prepared to approve, and even to wish for ITS ABOLITION.

The rector presents his curate as one whom the *evangelical* Auctioneer may bring very successfully to the hammer.

* p. 73.

"—If ever you have in hand more dirty work than common, let it rest with him, and I'll assure you he'll be the man for you.

"*Mr. Quibble.* (to the curate) What then, had you no religious impressions when you took upon you your religious profession?

"*Curate.* Not I, no more than the *old covetous* BISHOP who ordained me *.—"

That this divine, so greatly revered in the wide circle of EVANGELICAL METHODISTS, purposes through the medium of all this calumny, to multiply their adherents, is sufficiently obvious. The tendency of all this detraction is to bring the church clergy into disrepute, to produce a general belief that there is no true piety out of a MEETING-HOUSE. nor any true religion where pure CALVINISM is not the profession of faith. We here see every feeling of candour, of truth, of charity, and of patriotism, sunk in the mean hypocrisy of a pretended attachment to the church, and an outside shew of zeal for religion and the gospel!—We see with what restless

* p. 77.

activity the new system is propagated in every part of the world!—Dreaming, and waking, this aspiring sect omit nothing that can increase their proselytes, and augment their power.

But their "DREAMS," defamatory as they are, may teach us wisdom; for as the DOCTOR in MACBETH truly observes,

"INFECTED minds
To their deaf PILLOWS will discharge their secrets."

And the same honest physician follows up his remark by advice, to which, while this NEW SPIRITUAL POWER is moving onward, we should do wisely to attend:

"LOOK AFTER HER;
REMOVE FROM HER THE MEANS OF ALL ANNOYANCE
AND STILL KEEP EYES UPON HER:—"

We know that for reasons of sound and salutary policy, our forefathers incorporated the clergy with the constitution: in framing a system of government, under which justice should be administered, they did not forget to provide for the *moral wants* of the people, and they thought it their duty to se-

cure to the state a permanent religious establishment for the common benefit of all who were born under it. They thought that in so doing they consulted our real interests, and provided for our real good. There is somewhat of defect or imperfection in whatever is modelled by the mind of man. In all human institutions, as in all human characters, there is room for great amendment. We are indebted greatly to those who suggest a cure for evils, which admit of cure; and next to them, we are indebted to those who teach us to bear with what we cannot remedy.

But to those who with malicious zeal, vilify and defame the ecclesiastical establishment of their country, by libelling indiscriminately the conduct, and blasting without exception the character, of all its members :—Where is their "commission from above," for such a proceeding. What must we think when we behold "a minister of the altar," striving to provoke a spirit of disgust and hatred toward those appointed to officiate in the religious concerns of the com-

munity, and struggling to withdraw from them all that reverence, which is essential to their utility, and wholly to alienate the minds of the people from those, to whom, by all the ties of social and moral kindred, they ought to be most connected and most attached. A common libel, from an obscure and disaffected individual, might pass unheeded. But here it is not so—the minds of the multitude, are for the greater part, in the hands, and under the controul, of this new sect. The influence of its leaders secures the operation of the principles they inculcate. When therefore, these new spiritual directors spread throughout the extent of their dominion, a spirit hostile to the Clergy of the Establishment, the effect is as sure as the evil is incalculable.

The "Old Observer" lets slip somewhat of that secret which the future will more fully reveal.

"*Auc.* Well, well, if the bad state of the patronage of the church *does not prove its destruction*, I SHALL WONDER; we well know what a horrid mess they have made

of religion, in FRANCE; and I am sure WE ARE GOING AFTER THEM AS FAST AS WE CAN *."

It requires no very strong-sighted mind to discover the drift of all this. The plain insinuation is, that unless *the patronage of the church* is extended to the CALVINISTIC METHODISTS, to the exclusion of the REGULAR CLERGY,—whom this evangelical libeller in another of his popular works, affirms to be "REGULARLY *wicked* †,"—we of this kingdom, shall one day witness the downfal of the established church. I hope and trust, that we shall not, like France, become the deluded instruments of our own ruin; but, "THAT WE ARE GOING AFTER THEM AS FAST AS WE CAN," is a confession, in which, however unguarded it may be, there is but too much truth.

Surely, surely, before this period can arrive, reflection will find its way to the heads of all honest men!—Listen to the intolerant language which these sectaries hold forth to

* Spiritual Characteristics, &c. p. 79.

† *Village Dialogues*, by ROWLAND HILL, A. M. v. 4. p. 174.

all who refuse subscription to their creed. Look to the style in which they reply to such as differ from them in doctrine. It exhibits a compound of the most bigotted ignorance blended with the fiercest fanaticism. It is easy to perceive, that whenever this power shall be fully organised, the PAPAL AUTHORITY will return upon us in the guise of an EVANGELICAL PRIESTHOOD.

With respect to the effect produced on the popular mind, by the endless circulation of tracts aspersing the credit and character of the REGULAR CLERGY in every quarter of the kingdom—it is a conduct, which, let the avowed motive be what it may, deserves to be arraigned as a treasonable attempt to subvert that ORDER. It is a procedure that requires no comment—it explains itself.

This "Old Observer," does not omit to close his dream by introducing "a methodist preacher," under the *prepossessing* name of Mr. GOODMAN. This "EVANGELICAL *minister*," is to be parted with at the auction. But his *dear hearers* are made to entreat the Lord on their own behalf for

his continuance amongst them; they were all ignorant of the GOSPEL till he came, and how can they part with him!!! The GOODMAN resolves and relents. The SAINTS in their turn bemoan and beseech.

"GOODMAN. I am too hard pressed. I dare not give an answer. If I were to continue with you, what could I do more than give you my best advice, and exhort you from house to house.

"*Mr. Hearty.* It will be our fault if you can do no more than that. WHILE WE HAVE MONEY IN OUR POCKETS and zeal in our hearts, if you are turned out of one place, we may easily provide you with another *."

Dear Mr. Goodman is then reminded of the "blessed effects produced by his ministry amongst them;" of his *instantaneous* conversion of JOHN ANVIL the blacksmith, "one of the completest brutes that ever lived," by *a single sermon* which cut him to the heart; in a word, the methodist preacher is described as a paragon of SAINTS. And the "Old Observer" himself, in a tone of in-

* p. 95.

dignant and bitter regret, proceeds to exclaim,

"How lamentable that SUCH MINISTERS AS THESE should be nick-named and abhorred, and thrust into holes and corners, while the WICKED and the VILE are sought after, and PROMOTED IN THEIR STEAD*!!"

Or, in plain English, how lamentable it is that the methodistic preachers of the doctrines of Calvinism, should not obtain all church preferment to the utter exclusion of such *wicked* and *vile* clergymen of the establishment as enforce the MORAL DUTIES, and proclaim the MORAL TRUTHS of Christianity.

The doctrinal methodist is represented as the only FAITHFUL preacher, and miraculous conversions as never manifested but in some congregation of this class.

"*Old Observer.* IT NEVER YET WAS KNOWN that GOD ever gave such SIGNAL TOKENS of his divine favour, but where the gospel is faithfully and affectionately *preached*, and applied to the souls of men.

"*Trueman.* TRUE, sir, for Mr. DECENCY,

* p. 101.

who was our minister *formerly*, was a gentleman of a *very* EXCELLENT CHARACTER IN EVERY POINT OF VIEW, but would be frequently lamenting that he could do little or no good, though he aimed at it to the utmost of his power; still the church IN HIS DAYS was but THINLY attended, *and no wonder at it*, for while HIS LIFE WAS PERFECTLY CORRECT, and the MORALITY he preached VERY STRICT, yet *the glorious truths* of the *gospel* were not brought forward in that full and decided manner, so as to render them in the hands of the divine spirit, the power of God unto the salvation of the souls of men."

Here we have it most plainly taught that the Almighty neither assists nor favours the endeavour of the true Christian to contribute to the *moral* perfection of his creatures! He gives *no tokens of his divine favour*, where the minister exemplified in his life that moral obedience to the precepts of that religion which he earnestly preached and strictly enjoined. That God it seems whose attribute is *righteousness*, abandons such ministers

and those who attend upon them, and, influenced only by a love for the creed of methodism confines his *divine favour* to such only as are assembled to hear *their* doctrines delivered.

Can any proposition be more flagrantly profane?—Can any representation be more deceitfully false?—Yet all this perversion must Christianity submit to, that MORALITY and its preachers may be degraded, and METHODISM may win converts and establish its throne in triumph.

The probable end of all this deserves to be considered wisely and soberly. While these *pure patriots* send forth their *dreams*, it is fit that the public should be AWAKE. They have a matchless fertility of invention, but their *nocturnal visions* are full of instruction. The following is of a singular and portentous cast. It is meant no doubt, to to be delivered as prophetic. More of abstract iniquity, in giving to a wilful and fabricated lie, the shape of a miraculous manifestation from heaven, was I think, never before put upon record. It is the serious

and solemnly attested *experience* of a PREACHER of the new CHURCH MILITANT by which he was first warned to forsake the establishment.

—"For some time I was much perplexed concerning the lawfulness of attending places of worship where the ministers were wicked in life, or erroneous in doctrine. This was the case at the places where I sometimes attended. After much reading, conversation, and PRAYER, on the subject, *I was satisfied by the following* DREAM. I dreamed I was AT CHURCH attending divine service, the minister was reading the litany; a sudden noise caught my attention, and looking towards the place where it proceeded, I saw A PERSON OF BRIGHT APPEARANCE, who beckoned me with his hand. I followed him; he led me to the back part of the church, and descended with me down a number of steps into a cellar under ground. It seemed AS IF THE FOUNDATIONS OF THE CHURCH WERE REMOVED, and THE SUPERSTRUCTURE UPON PILLARS OF WOOD WHICH WERE WORM-EATEN AND ROTTEN. I was much astonished; MY GUIDE observing me, said, "YOU SEE

THE SITUATION OF THIS FOUNDATION;" and then, pointing to the place by which we entered, said, "ESCAPE!"—I DID SO, and suddenly AWOKE.—THIS, and a thousand circumstances which have since happened, have satisfied me, that it is inexpedient for me to attend any place of worship where THE GOSPEL IS NOT PREACHED. But I condemn no man in this matter *."

They know little of human nature, who do not know that such representations as these produce a powerful effect upon the ignorant, who are always prone to superstition, and whose minds are strongly arrested by the marvellous. When they are made to behold *the church* thus ARRAIGNED BY THE ALMIGHTY HIMSELF, who vouchsafes in answer to the *prayer* of this GOSPEL *minister*, to warn him in a dream to separate himself from it, at the same time that he discovers to him its tottering and ruinous condition, they will not only be disposed

* EXPERIENCE of RICHARD ELLIOT, a METHODIST PREACHER, published in the METHODIST MAGAZINE for 1796, page 575.

to benefit in good time by this MIRACULOUS ADMONITION, but they will learn to look with awe and reverence upon that MINISTER in whose favour the LORD so *graciously* interfered.

Leaving for the present, the instruction imparted to us in dreams, and the *similitude* of dreams, let us turn our attention to a subject, which, at this eventful moment, cannot engage the public notice too strongly, or detain it too seriously. This NEW CHURCH, in the plenitude of its authority, has publicly sent an *Inquisition* to IRELAND, to examine and report the state of its RELIGION, preparatory to the introduction of a RADICAL REFORM. The result of their mission is presented to the public under the title of a "Report of a DEPUTATION from the HIBERNIAN SOCIETY, respecting the RELIGIOUS STATE of IRELAND *."

* The following MINISTERS and GENTLEMEN, are stated at the end of this Report, to be the COMMITTEE until the next annual meeting.

REV. GEORGE BURDER — REV. W. B. COLLYER
— JOHN CLAYTON, Sen. — ROWLAND HILL

By what authority, may we take leave to ask, are these inquiries prosecuted, and under what sanction are these measures concerted? These COMMITTEES OF RESEARCH, I must confess, appear to me as unconstitutional in their nature, as they are dangerous in their tendency. I had hoped that the whole race of ecclesiastical Inquisitors had been quiet in their graves. What has this self-constituted junto of busy, meddling, restless, Priests, what have they to do with the religious state of Ireland, or with the private religious opinions of any one individual in it? Do these officious zealots, bloated with vanity, do they fancy that all are in darkness but themselves, that they are thus run-

REV. JOSEPH HUGHES
— JOHN TOWNSEND
— MATTHEW WILKS
Messrs. Alderman Lea
William Alers
Joseph Bunnell
Robert Butcher
Henry Dobbs
John Fenn
Joseph Hardcastle
Sam. Hollingsworth
William Lane
Messrs. Alexander Maitland
George Meyer
William Shrubsole
Robert Steven
Thomas Stiff
Joseph Farn
Francis Weybridge.
The Rev. JOHN CAMPBELL, *Shacklewell*, near London, Secretary.
Mr. John Neale, Assistant Secretary and Collector.

ning about with their farthing candle, to enlighten the world?—The absurdity of the scene would excite laughter, if the mischief of it did not make it serious.

Let us mark the line of labour which the members of this evangelic Deputation have chalked out, as prefatory to their future exertions.—

"They will go—intent upon *doing justice to their opportunities.* They will *feel themselves pledged* to devote every day of absence in a manner *pointedly* conducive to the *spiritual* welfare of the sister island. They will *visit many places*, confer with a variety of individuals, and *notice*, with united care and candour, *the state of all religious denominations.* Accumulating such testimonies as agree, and balancing such as are discordant, they will endeavour to form just conclusions, so that *the committee* WITHOUT ANY FURTHER APPEAL, will, in *abundance of cases*, know when to hesitate, and *when to* DECIDE, where TO EXERT THEMSELVES, and where to be still*."

* See Report of the Hibernian Society, p. 1—2.

What power do these spiritual directors calculate to have under their command, that they talk so confidently of *deciding without appeal*, and *exerting themselves*, when in their judgment, the exertion of their power shall be necessary? It becomes prudent to look at the length of the muster-roll of the saints, when they thus assume to themselves an authority which the provident constitution of this country has hitherto confined to the *executive magistracy*. The recognised principles of freedom, neither justify nor suffer this kind of active interference. To me it appears the most haughty and insolent intrusion into the religious circles of domestic life, that we have ever witnessed. Assuming the name, style, and title of the HIBERNIAN SOCIETY, they announce themselves with as much assurance, and reveal their intentions with an air as magisterial, as if they were the plenipotentiaries of the spiritual kingdom. The Legates of the Pope, in the meridian of his supremacy, never adopted a tone more peremptory, or proclaimed their commission in terms more decisive.

We next find announced, in solemn form, whom it is that the committee have been graciously pleased to appoint as spiritual inspectors of the sister kingdom.

"The proposal," we are told, "respecting a deputation, having been acceded to, the following persons were charged with the execution of it.—S. Mills, Esq. of London, Treasurer to the Society; Rev. D. Bogue, of Gosport; Rev. T. Charles, of Bala; and Rev. T. Hughes, of Battersea *."

With what talents these reverend *chevaliers* are furnished, that have thus marched forth in array, to combat the errors of the catholic faith, we are not informed. Whether they carry with them any other, or better, qualifications than bigotry and intolerance, the public have not hitherto had the means of knowing. That, as far as these requisites go, they are amply prepared, this report bears full testimony.

These new reformers preface the account of their route, with a pious hope that their

* Report, &c. p. 3.

exertions may not outstrip the provisions made for their support; that the evangelical *exchequer* may be duly augmented,—and that the committee of *spiritual supply* may find their *ways and means* fully adequate to the magnitude of the service to which they are meant to be applied. "While presenting an account of their excursion, and of its result on their own views and feelings, they flatter themselves that *the resources* of that society, on whose behalf they consented to travel, and now take the liberty to plead, will soon *be enlarged*, so as to bear some proportion to the excellence and *magnitude of its design* *."

Whether the *Prime Minister* of the Hibernian Society, when he comes to open his *Irish budget*, will give satisfaction to the faithful, it is difficult to guess. The evangelical system of finance is extremely simple—it has but one principle,—it is comprehended in a single measure—*contribution:* but the collectors of it contrive to work so powerfully on the misguided zeal of the deluded tri-

* p. 3.

butaries, that their projects encounter no great obstacles. The machine which their joint labour sets a-going, seldom stops for want of grease to its wheels.

These evangelical ENVOYS open their circuit with sufficient pomp, and they divide their inquisitorial labours with due precision.

"On Friday, July 31st" (says the report) "they commenced their tour: Messrs. Bogue and Charles proposing to visit Athy, Castlecomber, Kilkenny, and Clonmell; while, for the sake *of* ENLARGING THE FIELD *of* OBSERVATION, Messrs. Mills and Hughes took the road through Wicklow, Arklow, Gorey, Fearns, Enniscorthy, and New Ross."

What his majesty's subjects in Ireland may think of the deputies of this *new convention*, sent to spy out the nakedness of their land, I do not know. But if this is to be the prelude to other Conventions of a similar nature, I am sure it cannot, on this side the water, be too seriously inspected, or too severely condemned. If his majesty's *ministers* are to be held incompetent to pro-

vide for the interests, or to purify the principles, of the people, I trust the task will never be confided to the meddling zeal and stupid self-conceit of *ministers* of this description. If the legislature, to whose integrity and wisdom the constitution has alone consigned the religious concerns of the state, is to be held inadequate to the duty, I trust it will never be exercised by any new order of Lords Spiritual of which this Hibernian Inquisition furnishes so odious an example. The principle of such associations is irreconcileably hostile to the true interests of British freedom, even when best constituted, but when composed, as this is composed, the precedent is as alien to the spirit of the constitution, as it is insulting to the sense and independence of the people.

The tour through Ireland, as made by these eagle-eyed inspectors, was impetuous and rapid. They passed with abrupt flight over the land; but they speak, nevertheless, most decidedly on its fallen state, and descant at great length, on the heavy obstacles which obstruct its pace Zion-wards. These birds

of ill omen did but dip their sanctified wing beneath the surface, and with an intuitive glance they detected every spring which fed the stream of its corruption. They commenced their tour of observation on the thirty-first of July, and we learn that—"On Wednesday, August 19, the *deputation* returned, through Dundalk and Drogheda, to Dublin; where they continued till Thursday, August 25, when HAVING PREVIOUSLY MADE ARRANGEMENTS RELATIVE TO THE OPERATIONS OF THE SOCIETY, they closed THEIR LABOURS in Ireland, and embarked for Holyhead *."

The singular and unprecedented embassy of these envoys-extraordinary, these *ministers* plenipotentiary, must naturally have produced a feeling of indignation as well as suprize, in the Catholic Clergy of Ireland. It must be galling to this class of men to be exposed to the taunts and insults of officious ignorance, and over-forward zeal; and we have sufficient evidence in the report as

* Report, &c. p. 11.

published to the world by these deputy-evangelists, that these taunts and insults were scattered with unsparing profusion. It is the language of libel throughout. But we will presently resort to the Report itself; it will be edifying to observe with what unshrinking audacity these spiritual Spies come forward as public accusers.

Their proceedings, it seems, did not pass without exciting, as was very natural, the remark and animadversion of the Catholic body:—"The establishment," we are told, "of the Hibernian Society, recent as it is, has not escaped the notice of the Irish Catholics *." It was not likely that it should, and I trust moreover, that it will not escape notice on this side the water, and that allegations, which so strongly and so shamefully asperse, at this critical moment, the great mass of the population of Ireland, and hold up its clergy to scorn, will not be suffered to spread themselves in Reports presented to the public by any incorporated body of sec-

* Report, &c. p. 19.

tarians amongst us, whatever be their character, or however evangelic their pretensions. This is not a time to generate discord and disunion; this new spiritual power, composed as it is of active, imbecile, intrusive, zealots, err equally against the permanent interests of their country, and the principles of true Christianity, when they thus ignorantly tamper with the prejudices of an irritated people, and busy themselves with affairs with which nothing but that restless vanity, which is always blind to the consequences of its own rashness, could ever prompt them to intermeddle.

The following are among many specimens of the magisterial mode in which they publicly pronounce judgment on the Catholic character.

" It will inevitably occur," says the Report, " to any serious Protestant who makes a progress through Ireland, that the laity *have been most dreadfully imposed on; as it respects the perusal of the scriptures*, so that under an apprehension of their not being qualified for a practice, which is stated to

be, in the absence of the priest, pregnant with danger, thousands revolt from the recommendation, as they would from the recommendation of a *pestilential atmosphere*. IGNORANCE, is indeed, the mother of *their* devotion; ABSURDITY *is their chosen element*, and they are the *blind followers* of those, whom it requires a stretch of charity to pronounce *merely blind* *."

This evangelical imputation as usual, is gratuitous. It is sent forth to the public wholly unsupported by any shadow of proof. The offensive language of the missionaries of the new *faith*, is the direct reverse of that in which the mild system of genuine Christianity recommends itself to its votaries. This report, which these new gospel divines have thought fit to present to the world, is a performance which places their intellectual habits and character in an interesting light. It is on more accounts than one, deserving our grave and reflective perusal.

Let us again hearken to the saintly tone

* Report, &c. p. 21.

in which the Methodist ELECT hurl forth their evangelical philippics.

"The *great body of the Irish* wander like sheep that have no *faithful* shepherd to lead them. Legendary tales, pilgrimages, penances, superstitious offerings, PRIESTLY DOMINATION, THE NOTORIOUS HABIT OF RECONCILING SANCTIMONIOUS ACCENTS AND ATTITUDES *with* ABANDONED PRACTICES, *and all that* SHOCKS *and* DISGUSTS *in* THE MUMMERY OF THE MASS-HOUSE, cannot fail to fix a mournful sentiment in the heart of every enlightened and pious observer *,"

No doubt these gospel tourists aspire to the praise of being faithful historians. If it be so, they have obtained a vast fund of melancholy information at a very small expence of time and labour. But this broad charcoal sketch of the Catholic church, will I am afraid, not be very acceptable to that great body who must be presumed to have sit for it. This reprobate picture of an Irish group, though warm from the evangelic easel, will

* Report, &c. p. 23.

even disgust by its distorted features and unnatural colouring, those who stand at such a distance from it as to view it in its best style of effect. It may, indeed, suit their own religious taste. Such a painting may serve as an altar-piece to *their* communion, but elsewhere even Bigotry herself must blush to contemplate it.

We have here a specimen of the temper and spirit of these new spiritual reformers, who are about to evangelize the world. Such are the new torch-bearers who are to go before us amid the sad eclipse which MORALITY and CARNAL REASON have spread over the earth. It is the rays of their link we are to receive as the "light of life." But it seems these *illuminati* see nothing in Ireland but a dense medium by which these rays are liable to be perpetually refracted, and they sum up this cause of grief and discouragement in the following lofty strain of animadversion.

—"On the whole, POPERY appears to be exhibited and inculcated there (as it probably is in every country where it obtains

a footing) with such a decided partiality in favour of its most *fantastic* and *anti-christian* feature—the MANOUVRES *of its* PRIESTS ARE SO VARIOUS, SO SUBTLE, *and* ALAS! *so* EFFICIENT—and the moral aspect, from these and other causes, is so discouraging, that the DEPUTATION, *confining themselves to this view of* IRELAND, see nothing but *formidable barriers erected against every attempt to bless her inhabitants* WITH THE LIGHT OF LIFE; NOR, *must it be concealed*, that the numeral predominance of Roman Catholics is ITSELF a prolific seed of DISUNION, not to say, POLITICAL DISAFFECTION."

Really, these evangelical accusers appear to conceive themselves entitled to trample the qualities of truth, liberality, and Christian candour under their feet. But I trust the Catholics of Ireland,—if any among them deign to notice the report as given to the public by this self-constituted COMMITTEE OF INQUIRY—I trust they will do themselves the justice to belive that such extravagant and ill-founded aspersions are treated by all considerate and thinking persons in this part

of the United Kingdom, with the contempt they deserve. That this HIBERNIAN SOCIETY receives no public countenance, but on the contrary, is held to originate in a convocation of fanatics possessing, as is usual with persons of this cast, more zeal than prudence, and more pride than piety.

The religious faith of the Catholic contains much that a more enlightened reason would rectify, and much that a more sound, extensive, unprejudiced enquiry would remove. But viewed as mere matter of policy, nothing could be more preposterous than thus to insult the feelings, and rouse the resentment of a people, amongst whom they are about to introduce themselves, and whom, of course, it behoved them to conciliate, by a spirit of forbearance and moderation.

This deliberative assembly tell us,—and that in language that betrays not a little what at the bottom is their true character—the effect which this new spiritual order in the state is to accomplish. They proclaim,

in a tone of superlative self-importance, the manner in which this new spiritual dominion is to conduct itself, and what it must become in order to reach its real aim. The whole is summed up in the following laconic, but peremptory and singular description.

—" In a word, they must be such, in their doctrine and manner of life, as bigots, formalists, and hirelings, *whether* POPISH *or* PROTESTANT, ASSAIL *yet* FEAR—DISDAIN *yet* ENVY—calumniate, yet inwardly applaud *."

How shall we *decypher* all this!!! This *new spiritual government* is certainly not meant to be administered with *weakness*, if this strange and striking result is meant to flow from it!! We are let a little into the secret as to the mode in which they are to prosecute, and the principles on which the are to conduct that *great change* which they are so strenuously busy in preparing. I think it at least not unfit that this secret—as far as we thus have it disclosed—should reach

* Report, &c. p. 29.

the legislative ear; and that their proceedings—as far as they are known—should not escape the legislative eye.

This new spiritual power is daily multiplying its leaders, and daily increasing its followers. Surely this public and perpetual encroachment on the rightful authority of the constitution, is not a thing to be encouraged by connivance. That the religion of a country should come gradually,—in the great mass of its population—into the hands of low, illiterate, intriguing cabals of enthusiasts and fanatics, is not an affair of slight moment. That this most important of all its concerns, should come, moreover, under the sway and management of persons professedly *dissenting* from its church establishment, and who deny, in doors and out of doors—in private and in public—from the press and from the pulpit—the intrinsic worth of *practical morality*, when compared with *their* system of *faith*,—teachers who disconnect and cut asunder all those ties which make the future happiness of men dependent on their compliance with those terms of the gospel

which they were created to fulfil, and on those conditions which they were created to obey. Teachers, in fact, who deceitfully assuming the sacred and high-sounding epithet of *evangelical*—as the Jesuits called themselves the disciples of Jesus—send forth into the remotest borders of the kingdom, doctrines as directly the reverse of scriptural truth, as they are subversive of all that moral goodness and practical virtue which it was the avowed and sole object of the great founder of Christianity to inculcate and enforce.

It is surely a most gross and glaring violation of that right of private judgment, and that freedom of religious inquiry, which the liberal spirit of the English Constitution imparts and secures to all. It is surely, a most illegal, as well as insulting, violation of the spirit of that constitution, that any class or order of men in the kingdom, should dare to erect themselves into a Society for the purpose of exterminating doctrines, which in *their* judgment, are unsound, and introducing—by means of agents and emissaries employed for that purpose—a certain system

of religious belief, which *they* arrogantly pronounce to be the only true faith. If those who assumed this sort of sovereignty, were men of vigorous intellect and profound learning, the evil—for it would even then be an evil—would be lessened. But when it consists, in the far greater part, of Blockheads, tainted with the *mania* of preaching, without a single requisite which should fit them for that high and important destination—who disdaining the usual means of acquiring a subsistence by honest industry, turn religion into a trade, and,—like the quack *professors* in other sciences,—live on that credulity of the ignorant, upon which impostors of every description for ever feed and fatten.—When we behold this new order of Ecclesiastics,—that thus obtrudes itself amongst us—consisting, not of an enlightened, liberal, well-educated, moderate clergy, diffusing by exhortation, and inculcating by example, the moral duties of life—but of a bloated race of LAY priests, propagating with importunate and unceasing zeal, doctrines drawn not from

that gospel which is the pure fountain of light and life, but from the absurd and irrational institutes of JOHN CALVIN, imbibed at second-hand from an ASSEMBLY's Catechism—can we see this, and not ask ourselves, Are these upstart, untaught, mechanics, to be our dictators?!!—Are these foolish fanatics, who follow one another blindfold, are they to be our infallible guides?—Is it from such as these we are to beg the alms of our religious freedom, and "be made at once to FEAR and to ENVY?!!!"

To what climax of criminal stupidity must we arrive before we can contemplate such arrogance without contempt and indignation.

The following side-wind suggestions are in the true style—they are given with all the selfish cant and sanctified whine of the sect.

"It was stated to the deputation that several *curacies* could be obtained if such ministers were to offer. Cannot England spare a few of her young EVANGELISTS? Would not a few be willing to cross the

channel at their brethren's invitation? But how much more important to provide *apostolic* men with BENEFICES!!*"

Miracles of humility! Monuments of self-denial! Will none then step forward and give a theological lift to these holy apostles? Cruel neglect. Will none put the ladder of preferment to the foot of these pious evangelists? Shameful inattention. Shall such splendid talents and profound learning go unpatronized? Shall such immense services to religion and the state go unrewarded? Shall we not zealously co-operate in measures so well calculated to spread *morality* among the vicious in this country, and to strengthen the *union* with our catholic brethren in the sister kingdom? Can we be unconcerned to reward those who manifest so sincere and zealous an attachment to our national *church*, and so fervent an affection for the *moral* clergy of its establishment?! Can we fail to venerate the caution with which they guide themselves in the religious concerns

* Report, &c. p. 29.

of the kingdom, the modest distrust which they express of their own judgment in matters of *faith*, and their ardent endeavours to render us a peculiar people zealous of *good works?!* Can we withhold our admiration from the earnestness with which they inculcate the moral duties which the gospel enjoins, and the zeal with which they enforce the *conditions* of salvation which that gospel contains? When we think on all this, and pause to count out its compensation, what are benefices!!! All reward so lags behind their deserving, that to provide these *apostolic men* with bishoprics, would leave them without their recompense.

This obscure Hibernian Society which seems to fancy itself entitled from its own spiritual importance, to cast its reproach in all directions, modestly presumes that if its efforts to regenerate Ireland should fail, the affair must necessarily be hopeless. Where it can do nothing, it supposes that nothing can be done. "If the means," we are told "proposed by the Hibernian Society, or if the united energies of Christians in Ireland had been long

employed, and, *after all*, the spiritual aspect of the country had been *what it now is*, there might have appeared reason for the apprehension *it was given up to judicial blindness, and that all endeavours to recover it would* BE VAIN. But this is not the case. That which occurs too often with regard to the physical soil of Ireland, occurs much oftener, and surely calls for louder lamentation, with regard to her moral soil.—The husbandmen are SHAMEFULLY NEGLIGENT. Preceding statements will shew that the Deputation have not overlooked the agreeable exceptions. But what are these, compared with the specimens of INATTENTION, INSUFFICIENCY, DISCORD, *or* LICENTIOUSNESS, *which*, IN ONE DENOMINATION OR ANOTHER, *becloud the scene*, and prove that the OPPOSERS OF POPERY, as well as its ADVOCATES, *should lie* IN THE DUST OF HUMILIATION, COVERED WITH THEIR OWN REPROACHES *."

Wherefore all this personal imputation of base neglect and utter unworthiness? What

* Report, &c. p, 43.

overt acts do these bold accusers give in evidence to support their indictment? Is it upon the hearsay testimony of their three weeks tour, that they thus confidently turn *informers*, and warrant the publication of this their most singular, most novel, and most extraordinary Report? I most earnestly hope that this will be the last precedent of the kind that will be presented to the public. Ireland will certainly not be very sanguine in her hope of reformation from these new dispensers of *the light of life*, unless in future she finds them turn their own *lucid intervals* to better account.

In this Report even the Protestant Clergy of Ireland are indirectly stigmatized. But the plan to be pursued by these active Sectarians, as it respects the increase of their disciples in Ireland, and their projected attack on the Catholic persuasion—which they most offensively and invidiously term POPERY —is thus set forth—

—"With regard to the *choice of stations*, it should be regulated, in a great degree, by the comparative prevalence of POPERY. In

several parts of the north, PROTESTANTS are the more numerous body. Now, whatever disadvantages some of *these* may lie under, they have the scriptures in their hands, and even where *they would have been perverted or grossly neglected by the ministers of their own parish or denomination,* they have, perhaps, a few associates who would be happy to afford them spiritual assistance, or they may have it in their power to attend *other ministers,* who would feed them with knowledge and understanding; so that if *they* are ignorant, it is far more probable than in the case of PAPISTS, that they are willingly ignorant. The most legitimate field of labour for the HIBERNIAN SOCIETY, is therefore, IN THE CONFESSED REGION OF POPERY, where there are few or no Protestants to shew the deluded multitude a more excellent way. Yet, there are unquestionably many places where *protestants* have been labouring for years, and *not quite* in vain, which on account of their vast population, may be resorted to by the AGENTS *of the* HIBERNIAN SOCIETY, nor will good sense or candour, suspect of hostility or illiberal com-

petition *. ON EVERY HAND the DETERMINATION should be, TO DETACH AS MANY AS POSSIBLE FROM THE FOLDS OF COUNTERFEIT SHEPHERDS, but not to diminish the flocks of the vigilant and faithful; *to make perpetual inroads on the kingdom of* SATAN, but by no means to disturb or divide *the family of* JESUS CHRIST †."

Now there is no doubt but that in the opinion of these high-toned Evangelists,—for it must be remembered they are themselves to be the judges—all will be considered as *counterfeit* that are not of their *stamp*. Whatever does not come from the mint of CALVIN, will be considered as false coinage. It must bear his image and superscription, or it will be nailed to the counter to prevent its circulation. Who, may we ask, is to decide on the mode by which this *determination to detach* the different congregations from their ancient

* Surely not! Their language is so friendly! so conciliating! so palpably opposite to any thing like *hostility* or *competition*!!!

† Report, p. 51, &c.

pastors, is to be carried into effect? By what criterion are "the vigilant and faithful," to be ascertained?—What facts are to be proved?—What evidence is to be produced?—Are all who subscribe to the same creed with the HIBERNIAN SOCIETY, to be included in the family of CHRIST, and the rest to be turned over to the kingdom of SATAN? —So it will be, and so it must be expected to be, for they have no other test of godliness but their own creed; this is the two-foot rule by which all must be measured, and they must come within the standard, or they will be thrust out from the circle of true believers.

May not the Catholic Clergy be excited to resent any clandestine spirit of intrigue by which their followers may be drawn aside. Is it not possible that even the multitude, whose earliest and strongest prejudices are on the side of their pastors, may be exasperated by the very attempt to seduce and disunite them. Has this Society, or its agents, calculated upon the consequences that may

follow from thus fomenting a spirit of discontent among his majesty's subjects in Ireland, by thus rudely rushing on their altar, and treating with contemptuous and indecent disrespect, all that they have been accustomed to honour and to venerate. I wish these Angels of *Light* had more of sound sense and civil prudence—they would certainly make better SUBJECTS, and I trust they would not make worse SAINTS.

The Judges in our courts of law, turn their backs against *hearsay evidence*; but in the SPIRITUAL COURT of this Hibernian Society, it is admitted with the greatest readiness, and acted upon with the utmost promptitude.

"As a subordinate measure, the SOCIETY *will find their account* in bearing the expences of other ministers inclined to visit places at a moderate distance from their settled charge, and it may be expedient to employ *a few* ITENARANTS, whose REPORTS, after they have *explored* the districts assigned them, may often supply the knowledge of important

facts, and *give rise to* ADVANTAGEOUS EXERTIONS*."

But by what means is intelligence to be gained by these *Itinerants*, whom none will respect, and most will avoid—they must themselves depend on vulgar rumour, they must take their information as they receive it—distorted—misrepresented—or misconceived. One will tell them *this*, and another *that*, and they will *report*, what is reported to them, and these reported reports are to be made the ground of CORRESPONDENT EXERTIONS?!! If the Society *will find their account* in this sort of proceeding, I apprehend the advantage will be exclusively their own.

By what unheard of power, moreover, are these districts to be *explored*? By what recognized authority are these saintly inspectors to conduct their search? Under what constitutional commission are these spiritual judges to go their circuit.

Such Societies are pregnant with incalculable mischief. Those who enter into com-

* Report, &c. p. 53.

binations thus unconstitutional and impolitic, are guilty of a high breach of duty. They are guilty towards the King, who is at the head of the church,—they are guilty towards his subjects, of whose religion they thus insolently constitute themselves the dictators. All such interference in the internal affairs of any people, is not merely an atrocious infringement of their right of private judgment; it is a tacit libel on those to whom the conduct of public affairs is entrusted. Such confederacies, formed under the specious pretext of spreading the *true* gospel, is at once an abuse of its principles and a violation of its spirit. They cannot be too severely reprobated or too promptly repressed. Are REPORTS of this nature to be repeated? Are VISITATIONS of this description to be renewed? I trust this CONVENTION of divines will not again send forth their delegates to any class of his majesty's subjects, or into any district of his dominions; but if they should, that their proceedings would come under the cognizance of a different jurisdiction; if they feel themselves *justified* in thus setting the

principles of the constitution at defiance, I cannot dismiss the hope that instead of being suffered to insult the British public with their REPORTS, they will be made to enter their *justification* on another and a different RECORD.

The ASSOCIATIONS which are forming in EVERY COUNTY OF THE KINGDOM, wear an aspect not very favourable to that spirit of UNION which the religion of Christianity requires. It furnishes matter of grave deliberation when we read in the Monthly Report of the new CHURCH MILITANT, such intelligence as the following: it seems rather an extract from some MILITARY Chroncicle, than from an EVANGELICAL Magazine.

"Sept. 9. The GLOUCESTERSHIRE ASSOCIATION met at Wotton-under-Ege.

"Sept. 15. The WILTS ASSOCIATION met at Devizes.

"May 28. The SOMERSET ASSOCIATION held their annual meeting at Yeovil.

"Sept. 16. The DORSET ASSOCIATION met at Dorchester.

"October. The BUCKINGHAMSHIRE ASSO-

CIATION met at Mr. Gardner's, Potter's Bury.

"Sept. 23. At Brigg, the Eighteenth General Meeting of the LINCOLNSHIRE ASSOCIATIATION.

"Oct. 14. At Mr. Atkinson's, Margate, a meeting of the EAST KENT ASSOCIATION.

"The SUSSEX ASSOCIATION was held at Heathfield, on the 28th and 29th May.

"June 4. The BUCKINGHAM and BANBURY ASSOCIATION met at Mr. Fletcher's Meeting, Bicester.

"June 18. The DEVONSHIRE ASSOCIATION met at Axminster.

"An ASSOCIATION hath been lately formed denominated 'The MIDDLESEX and HERTFORDSHIRE Union of Protestant *Dissenting* Ministers.' Their first meeting is to be at Hertford, on the Wednesday after the first Sabbath in April, 1808. Mr. Whitefoot of Enfield, to preach on the nature, advantages, and best methods of conducting religious ASSOCIATIONS *."

* Evangelical Magazine.

It would be superfluous to transcribe more of this kind of information. I believe there is not a single county in England, in which an association of this kind is not formed.

Whether those who are thus active throughout the kingdom in extending the line of religious *separation*, are actuated by any serious conviction of what is good for the community at large, or by an anxiety to augment their own influence, and concentrate their own power, is yet to be seen. It only remains at present to view all this in connection with a scheme at present in agitation—and a most important one it is—to give to the CONFEDERACIES of Methodism ONE COMMON CENTRE, and for that purpose to embody them all in ONE GRAND INCORPORATION, having its head-quarters in the METROPOLIS. The printed particulars of this last concerted project, are now lying before me *. It purports to be "AN ADDRESS *to*

* It is printed "by R. RUTT, Shacklewell," but has NO PUBLISHER'S NAME. For the present it appears to be intended for circulation only among those concerned in effecting this GRAND JUNCTION. The scheme appears

the MINISTERS *and* CHURCHES *of the* CONGREGATIONAL ORDER,"—and the statement of THE PLAN divides itself into the following heads. "The TITLE to be assumed—The GENERAL PRINCIPLES to be acted upon—The OBJECTS to be obtained—The MEMBERS to be eligible—The plan of CORRESPONDENCE —and the scheme of FINANCE.

The NATIONAL CONVENTION of the NEW CHURCH, is to be distinguished by the following title:

"GENERAL UNION OF CONGREGATIONAL MINISTERS AND CHURCHES THROUGHOUT ENGLAND AND WALES."

The Members are to consist, it seems, of

to have been first planned about three years ago, and will be found reported in the EVANGELICAL MAGAZINE for February, 1806. "We," it is there said, "whose names are hereunto subscribed, agree to form ourselves into a *general body*, designated THE ASSOCIATE CONGREGATIONS, comprehending that *large body* of Christians throughout the United Kingdom, who are commonly called CALVINISTIC METHODISTS."

Then follows the list of the original PROJECTORS, in which we find the name of ROWLAND HILL.

"The CONGREGATIONAL BOARD in London *."

"MINISTERS who are acknowledged MEMBERS OF ASSOCIATIONS in the country, professing themselves protestant DISSENTERS, and OF THE CONGREGATIONAL ORDER, with THEIR CHURCHES.

"Such Congregational Ministers, not belonging to Associations, but recommended by

* The *London Committee*, (which is to vary annually) consists of the following persons:

Rev.	John Atkinson	Messrs.	James Davies
	Joseph Barber		George Dyson
	Charles Buck		James Evans
	GEORGE BURDER		Joseph Hardcastle
	George Ford		Samuel Houston
	Noah Hill		John Keylock
	Thomas Hill		Joseph Lee
	John Humphrys		Alexander Maitland
	John Kello		Eben. Maitland
	Samuel Palmer		Thomas Pellatt
	John Townsend		Robert Stephen
	Robert Winter		Joseph Stevenson
Messrs.	William Alers		John Thomas
	Josiah Banger		John Wesley
	Joseph Bunnell		William Whitwell
	Joseph Cecil		Thomas Wilson
	Thomas Conder		Benjamin Wright

TREASURER—Mr. Robert Steven.

SECRETARIES—Rev. John Kello. Rev. Thomas Hill.

three neighbouring ministers; MEMBERS OF THE GENERAL UNION."

A GENERAL MEETING is to be held annually in LONDON, when a Sermon is to be preached on the occasion. And at this annual meeting, COMMITTEES, both in TOWN and COUNTRY, are to be chosen or approved, to conduct the business of the UNION.

Under the specious pretence of giving *spiritual advice*, a foundation is laid for interference in *temporal concerns*, and the way is paved for establishing gradually a dominion over the *property* as well as the *conscience* of mankind. One of the avowed OBJECTS of these United Brethren, who style themselves CALVINISTIC METHODISTS, is thus openly announced:

"Giving ADVICE, when advice is sought, respecting TRUST DEEDS and OTHER TEMPORALITIES, of ANY of the ASSOCIATED CONGREGATIONS, except in such cases as come within the province of the DEPUTIES."

What difficulties, some might ask, can occur in the disposition of property to render advice necessary? This *new priesthood* could

tell them, *in confidence*, the emergencies which render it requisite. They could give them COUNSEL'S OPINION, that NO DEVISE OF LAND, or of any thing chargeable upon, or out of land, can be made to any CHARITABLE USE; but they could tell them likewise, that the courts of law, with a nicety of construction which softens the watchful rigour of *mortmain*, have held * such devises good as APPOINTMENTS to CHARITABLE USES; they could inform them, moreover, of the restraints and limitations to which such devises are subjected by a particular Statute †; all which tends greatly to embarrass testamentary *donations* of this kind, and to render pastoral *advice* necessary in all the congregations of the county COMMITTEES in their respective districts, as well as by the GENERAL EXECUTIVE DIRECTORY under which the PROVINCIAL directories are to act, and into which they are to be incorporated ‡.

* Under the Stat. 43 Eliz. c. 4.

† 9 Geo. c. 36.

‡ The occasional necessity of *advice* respecting "TRUST

But we find an exception to the exercise of this mediatorial power—"Except in such

DEEDS and OTHER TEMPORALITIES," the following case, among others, will sufficiently testify. It is, perhaps, familiar to the *Evangelical* PREACHER, if it is not, he will derive some information which will give the merit of legal accuracy to his future *advice*, on the point to which it relates.

"Doe, on the demise of PHILIPS, *v.* ALDRIDGE."

On the trial of this ejectment for a house and ground belonging to it, a verdict was taken for the plaintiff, subject to the opinion of the court on a case reserved. The plaintiff claimed as *heir at law*, the defendant was the devisee of W. Phillips, who devised thus—"To the *Rev.* ADAM ALDRIDGE, late of Amesbury in Wiltshire, but now PREACHER *at the* MEETING-HOUSE at Lyndhurst, all, &c. &c. [describing the premises] to hold to him, the said ADAM ALDRIDGE, for and during his natural life only, on this express condition, that he do and shall without delay, after my decease, settle and convey the same to *trustees*, for the use and support of the preaching of the word of God at the MEETING-HOUSE at Lyndhurst, aforesaid, *for ever*; and in case such preaching should be discontinued, I direct the same to be applied towards a school for teaching the poor of Lyndhurst aforesaid, for ever, and I do give unto the said ADAM ALDRIDGE, full and absolute power and authority to settle the same accordingly." Then followed a bequest of money in the funds *to the same uses*, an additional legacy of 100*l.* to the PREACHER as EXECUTOR, and a bequest to him of the household furniture in the house in question for life, with a direction to settle the same to the use of succeeding ministers, to go as heir-looms.

cases as come within the province of the DEPUTIES."—And we are referred to the

The testator then adds the following clause—"And if it should happen that I have not left any of the aforesaid legacies in a *legal* and *lawful manner*, to prevent any advantage being taken thereof, I do give, devise, and bequeath, such legacy or legacies unto the said ADAM ALDRIDGE and William Downer, (the preacher's co-executor) in trust to be disposed of at *their* discretion FOR EVER."

The COURT held clearly that the LIMITATIONS *subsequent to the preacher's life estates was* VOID, but that the life estate was good.—Vide 4 *Term Reports*, 264.

This will appears to have been drawn by some such *conveyancer* as the CONGREGATIONAL UNION would be likely to furnish. It is a useful precedent, nevertheless, and may serve to regulate the *advice* of these sage instructors. The next time the statute is to be evaded, they will be more circumspect. Like ADAM, in the case before us, they will enjoy *the fruit* for their life, but they will be more attentive than *he* was to the interests of their POSTERITY.

As spiritual *advice* is not always at hand, the EVANGELICAL MAGAZINE, under the head of "RELIGIOUS INTELLIGENCE," furnishes its readers with the following

"FORM OF A *Legacy*."

"ITEM.—I A. B. do give and bequeath the sum of unto THE TREASURER for the time being, of a Society of Christians, called the ASSOCIATE CONGREGATIONS, including that large body of Christians throughout the United Kingdom, who have been commonly called CALVINISTIC METHODISTS, formed in London in

following *note* for information respecting the order of persons here alluded to.

"The DEPUTIES of the DISSENTING *congregations* in and about LONDON, FOR THE PROTECTION OF OUR CIVIL RIGHTS. An interesting account," it is added, "of this HIGHLY USEFUL BODY, and of their ACTIVITY in THAT IMPORTANT DEPARTMENT, has been published, and should be in the possession of every DISSENTING minister."

What! are then the LEGISLATURE and the LAWS so inadequate to the maintenance of the *civil rights* of the subject, that this NEW PRIESTHOOD must come forth in their defence? Are the TWELVE JUDGES so incompetent or so corrupt that a corps of CALVINISTIC METHODISTS must form themselves into a PROTECTORATE? Are these DEPUTY DEFENDERS OF THE FAITH to usurp the authority of magistrates, and invest themselves with the *power* to preserve those CIVIL RIGHTS

the year 1805: the same to be paid within months, next after my decease, out of my personal estate, and to be applied to the USES and PURPOSES of the aforesaid society."—*Evan. Mag. Feb.* 1806,

against the violation of them on the part of the existing government, or the abandonment of them by the legal Tribunals of the kingdom; for it is only against the encroachment of the former, or the corruption of the latter, that the CIVIL RIGHTS of the community can need *protection?!!*

Surely these "DEPUTIES *of the* DISSENTING CONGREGATIONS IN AND ABOUT LONDON," are taking upon them weightier concerns than are consistent with their *holy function!* If, indeed, the purport be to prepare the people to look to the NEW SPIRITUAL POWER for official vindication of their *civil rights*, in this case, the object is, to a certain extent, accomplished. But, most certainly, this, to say the least of it, is not the shape which RELIGION should assume in society. And those who are thus active in introducing into this country, such Committees, and Associations, and Conventions, as we are now adverting to, may be among the best friends and the foremost allies of CALVINISM, but they are among the worst and most dangerous enemies of the CONSTITUTION.

No one can hold in greater detestation, than I do, every species of persecution, on account of opinions. To attempt to extirpate error by the arm of force is as iniquitous as it is foolish. I trust those days are for ever gone by; and that we shall never strive to rectify the judgment of men by the violation of their rights. But there are wise and sound principles of policy, nevertheless, that justify vigilance, and that demand precaution on the part of government, when a NEW AND FORMIDABLE SPECIES OF POWER IS GROWING UP IN THE VERY HEART OF THE COUNTRY, full of a hot and ardent zeal for the propagation of principles, which in their effect go to shake the security of all *moral* society; and which *Power* is daily drawing to itself new accessions of support, and strengthening the cord of its separation from the National Church, on whose declension it is growing great, and whose adherents it spares no pains to alienate.—This is a subject of serious reflection, and ought to be a subject too of severe watchfulness.—The spiritual Leaders of this new republic have fully testified the spirit which they bear

towards all, who oppose that system of doctrine which they have taken upon themselves to propagate. What such opponents may expect when this order of Rulers shall have fully extended their dominion, and digested their system, persons of sufficient foresight may easily enough prophecy.

The mild and benevolent principles of the British Constitution tolerate—and most wisely, —all sects, and all systems of faith. But the day seems fast approaching, when the Church, established under that Constitution, shall, in its turn, *solicit* TOLERATION. The pure faith of CHRISTIANITY is hourly giving way to the mystic doctrines of CALVIN,—doctrines as absurd as they are impious, and as fatal as they are false. How long will this delusion last—and where will it end? This gigantic Coalition against the moral empire of the Gospel—where will it terminate?—It will terminate in this—

The nation will be plunged again into that thick gloom of bigotry, the fog of which is now gathering round it.—The ignorant multitude will gradually be brought under the sottish dominion of CALVINISTIC METHODISTS,

and the Church of England will either EVENTUALLY BE FILLED BY THAT ORDER, or will fall before it.

These predictions may seem invidious and may sound severe—and were they unfortified by argument or unaccompanied by evidence,—they would be so. But the aspect of things demands that we should speak out. It is not a time for complimenting and coqueting. Elsewhere and at another period, these may be suitable,- -but here, and at this crisis, they would be sadly out of season.—It is wise to take precaution while the wind whispers, it may be too late when it roars.

END OF THE SECOND PART.

Bayerische
Staatsbibliothek
München

Printed by W. Clowes,
Northumberland-court, Strand.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Sedgwick, James,

Hints to the public and the legislature, on the nature and effect of evangelical preaching

Bd.: 2

London 1808

Polem. 1292 p-1/2
urn:nbn:de:bvb:12-bsb10774227-5